

Federal Council BULLETIN

Vol. XIII, No. 7



September, 1930

Present Trends in the Relation of Church and State

BISHOP FRANCIS J. McCONNELL



Personal Liberty and Social Control

JOHN HERMAN RANDALL, JR.



A Vital Phase of Character Education

MAX J. EXNER, M.D.



Immortal Money

JAY T. STOCKING



A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

INTERNATIONAL CHRISTIAN SOCIAL INSTITUTE
Mürren, SwitzerlandAugust 30-September 1

CONTINUATION COMMITTEE, UNIVERSAL CHRISTIAN
CONFERENCE ON LIFE AND WORK
Mürren, SwitzerlandAugust 30-September 5

COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN
MISSIONS CONFERENCE OF N. A.
New York, N. Y.September 16-17

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE
COMMITTEE
New York, N. Y.September 26

COUNCIL OF WOMEN FOR HOME MISSIONS,
EXECUTIVE COMMITTEE
New York, N. Y.Sept. 30-Oct. 1

UNITED LUTHERAN CHURCH
Milwaukee, Wis.October 7-15

GENERAL CONFERENCE, EVANGELICAL CHURCH
Milwaukee, Wis.October 9

INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST
Washington, D. C.October 14-19

WORLD CONVENTION, DISCIPLES OF CHRIST
Washington, D. C.October 19-23

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE
COMMITTEE
New York, N. Y.October 24

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP
THROUGH THE CHURCHES
Washington, D. C.November 10-18

NORTH AMERICAN HOME MISSIONS CONGRESS
Washington, D. C.December 1-5

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE
COMMITTEE
Washington, D. C.December 2-3

CONFERENCE ON THE CAUSE AND CURE OF WAR
Washington, D. C.January 19-22, 1931

COUNCIL OF CHURCH BOARDS OF EDUCATION
Indianapolis, Ind.January 20-21, 1931

Table of Contents

VOL. XIII SEPTEMBER, 1930 NO. 7

EDITORIALS I-6

ARTICLES

Present Trends in the Relation of Church and State, by Bishop Francis J. McConnell	7
Personal Liberty and Social Control, by John Herman Randall, Jr.	9
A Vital Phase of Character Education, by Max J. Exner	10
Immortal Money, by Jay T. Stocking	12
The Four Hundredth Anniversary of the Augsburg Confession, by Henry S. Leiper	13
Peace a Paramount Issue in 1930 Church Assemblies	17
First Church Conference on Social Work	18
A Message to the Churches on Evangelism	19
Local and State Federations Plan for the Future	20
The Churches Discover Adult Education..	22
Summer Radio Services Widely Appreciated	23
Churches Asked to Help Porto Rico	24
Religion in a Machine Civilization (Labor Sunday Message)	27

DEPARTMENTS

Glimpses of Interdenominational Life...	28
Among the Best New Books	30

Federal Council Bulletin

*Issued Monthly, except July and August, by The
Federal Council of the Churches of Christ
in America*

105 East 22d Street
New York

Subscription Price, One Dollar a Year

SAMUEL MCCREA CAVERT, *Editor*

AENID A. SANBORN } *Associate Editors*
WALTER W. VAN KIRK }

BENSON Y. LANDIS, *Business Manager*

Contributing Editors:

Other Secretaries of the Federal Council of Churches, as follows:

CHARLES S. MACFARLAND	BENJAMIN S. WINCHESTER
JOHN M. MOORE	ROY B. GUILD
CHARLES L. GOODELL	JAMES MYERS
WORTH M. TIPPY	JEANNETTE W. EMRICH
SIDNEY L. GULICK	EVERETT CLINCHY
F. ERNEST JOHNSON	KATHERINE GARDNER
GEORGE E. HAYNES	FLORENCE E. QUINLAN
WILLIAM R. KING	(Council of Women for Home Missions Council) Home Missions)

Entered as second-class matter, September 13, 1928, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1927, Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

Issued Monthly, except July and August, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them."

VOL. XIII, No. 7

SEPTEMBER, 1930

THE EDITORIAL OUTLOOK

A Prayer for Spiritual Insight

DELIVER US, our Father, from all those mists which do arise from the low places where we dwell, which rise up and hide the sun, and the stars even, and Thee. Deliver us from the narrowness and the poverty of our conceptions. Deliver us from the despotism of our senses. And grant unto us the effusion of Thy Spirit, which shall bring us into the realm of spiritual things, so that we may, by the use of all that which is divine in us, rise into the sphere of Thy thought, into the realm where Thou dwellest, and whither have trooped from the ages the spirits of just men now made perfect.

Grant, we pray Thee, that we may not look with time-eyes upon eternal things, measuring and dwarfing with our imperfectness the fitness and beauty of things heavenly. So teach us to come into Thy presence and to rise by sympathy into Thy way of thinking and feeling, that so much as we can discern of the invisible may come to us aright. Amen.

HENRY WARD BEECHER.

The U. S. Looks at Its Churches

THE oracular statement was made the other day that "the churches are on a toboggan-slide." Evidently the diagnostician had not looked into the new

study made by C. Luther Fry, of the Institute of Social and Religious Research. This study, based on a detailed analysis of the Federal Census of Religious Bodies in 1926, is a highly authoritative work. Indeed, it is the "last word" on statistics of religion in our country. Here are a few of its findings:

There are 44,380,000 adult persons (defined as those thirteen years of age or older) who are church members. In other words, considerably more than half of the adult population—55% to be precise—are communicant members of a church.

Of the adult church membership, 61.5% is Protestant, 30% Roman Catholic, 6.6% Jewish. Other bodies, including Mormons and Eastern Orthodox, total only 1.9%.

During the last twenty years (from 1906 to 1926) the membership of the churches has increased at almost exactly the same rate as the population.

There are almost as many churches in the United States (232,000), maintained wholly by voluntary gifts, as there are public school buildings (256,000) maintained by public taxation.

There are 21,000,000 pupils enrolled in Sunday schools—only 3,700,000 fewer than all the pupils in all the elementary and secondary public schools.

We are not of those who measure everything by a statistical yardstick and identify

bigness with greatness; we are far more interested in the spiritual quality of the Church than in its size. Yet figures do tell us something. They at least suggest that it will be time enough to talk about the decline of organized religion when somebody finds some other voluntary movement that can enlist and maintain more than one-half of the people in its membership. The truth is that the growth of the Church in America, entirely without official support and depending wholly on the free response of the individual, has been and continues to be one of the most impressive facts in our national history.

How Much Are You Saved?

THIS is the question about which evangelists of the new day are coming to be increasingly concerned. In the "points of emphasis" that come out of this year's Conference of the Federal Council's Commission on Evangelism, held at Northfield in June, these three are given prominence:

"The conservation of church members has long been a baffling task. We need to hold those whom we have, quite as much as to secure new converts.

"We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members, with a view to establishing them in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ.

"Inasmuch as stewardship involves the enlistment and investment of life, as well as of property, for Christ, we recommend that in this year's program of evangelism Christian stewardship find a large place so that there may be a commitment of every life and of all of life to Christ."

Nothing could be more salutary for the churches than to order their evangelism this year along these lines of emphasis. What matters it how many names we add to our church rolls if the lives themselves be not quickened by the spirit of Jesus or enlisted in stewardship and service? Dr. George A. Coe states the case lucidly and points the way to better church members and more effective churches:

"The aims and methods of Christian education, as of church life in general, that this generation inherited were predominantly individualistic. We have been so taught as to think of the great salvation as a rescuing of individuals, each by himself, from the guilt and the power of sin, and establishing them, each by himself, in the way of righteousness. When Canon Fremantle gave us the phrase 'the world as the subject of redemption' we had to think twice before we could see just what it meant. For most Christians were still thinking of the increase of Christ's Kingdom in terms of a mere census, a mere count of individuals rescued out of an evil world. But our generation has come to see that the redemptive mission of the Christ is nothing less than that of transforming the social order itself into a brotherhood or family of God.

"We are not saved, each by himself, and then added to one another like marbles in a bag or like grains of sand in a sand pile. A saved society is not made by any such external process. We are members one of another in our sins, and we are members one of another in the whole process of being saved from sin. I cannot go alone either toward or away from the Kingdom, for it is my relation to some one else, a relation of help or of hindrance, that determines the direction that my own character is taking."

Incarnating International Goodwill

THOSE who have had the good fortune to see at first hand something of the merciful and constructive work of Near East Relief know how magnificent an expression it is of the heart of the American people. They know, too, that the self-giving service of the Near East Relief workers has done far more than save hundreds of thousands of lives—that it has been a living witness of the highest side of American life and a bond of enduring friendship between our country and other peoples.

Those who have not had the privilege of seeing all this with their own eyes can gain a picture of it from a recent event in Greece. When Christopher C. Thurber, director of Near East Relief in that country, died in Athens on May 31, it would hardly be an exaggeration to say that the Greek people as a whole went into mourning. The government declared for him the official honors due to a general and proclaimed him "a precious collaborator and a great friend of Greece." The funeral, according to a despatch from Athens, constituted the most impressive tribute ever paid to a foreigner by

both the Church and the State. The government was represented by three cabinet members; the Greek Church, by the Archbishop and several bishops; the American government by the Minister, Robert P. Skinner. More moving still, there was an enormous attendance of refugee children and adults whose lives had been touched by Mr. Thurber's work.

Of C. C. Thurber, and of the goodly fellowship of others who in missionary or relief work have given themselves in Christ-like service in other lands, we may truly say what Kipling said in his song in praise of famous men:

"And their work continueth,
Broad and deep continueth,
Greater than their knowing."

What About the Relation of Church and State?

SINCE THE WAR the churches of America have been taking a more active part in promoting international cooperation and in propagating what they conceive to be Christian teachings with reference to the social order. With the sharpening of the social conscience of the Christian community existing customs, standards and relationships have more and more been challenged in the name of Christ. At the same time the gradual extension of government functions has brought it about that in their efforts to better community life the churches have found themselves reviewing policies of governments where matters of moral and religious concern have been involved and seeking to influence public opinion in one or another direction.

The inevitable result has been a sharpening of the issue of the relation between Church and State and a demand in some quarters for more rigid compliance with what many hold to be an "American principle" of separation between religion and politics. This issue at the present time is causing uncertainty and confusion. It affects all the activities of the churches in behalf of world peace, civil rights and economic justice. The

issue has been obscured, although rendered no less pressing, by recent political campaigns. On no question is the Christian community in America more in need of light.

In order to afford needed guidance, a special group of carefully selected Christian leaders, both clergy and lay, is being invited to make an intensive study of the whole question and to report at the Quadrennial Meeting of the Federal Council of Churches in 1932. The results of the study will be awaited with keen interest.

Making Brotherhood Real in Industry

THAT it is possible to conduct a successful business enterprise on a set of principles which sound as "idealistic" and "impractical" as the Sermon on the Mount has been demonstrated by the Columbia Conserve Company of Indianapolis.

Almost every progressive feature seems to have been incorporated in the plan of operation: a minimum wage; a "family wage" with 50% higher wages for heads of families and extra weekly allowances for each child up to the number of three; security of employment; no discharge except by the democratic council of the workers themselves; an all-the-year-round salary basis in place of the wage system; provision for sickness and old age.

The success of the plan has been achieved in the highly competitive and seasonal industry of canning soups.

The company is managed by the workers themselves through a council, all being free to attend, participate in the discussions and vote. That the leadership of William P. Hapgood, General Manager and with his brothers former owner of the concern, has meant much in the counsels of the company is acknowledged. The striking thing is that he has used his business ability and financial power not as a way of gain or continued

power for himself, but wholly to educate his fellow workers and to share with them his knowledge of the principles of good management, as well as making it possible for them to acquire the ownership of the business.

Here are some of the points of view and conclusions of this company:

"We are believers in democracy, in the right of each human to participate in the important activities which mold his life, to make the laws which shall govern his conduct, or to delegate such power to others of his own choosing.

"It is our belief that in a democratic society not only is liberty fundamental to the existence of such a society, but that approximate equality of income is essential to the development of that fraternity without which democracy is a creed, and not a manner of living.

"Under the form of government which we have described, our business has increased in volume, in profits, and in standing with our customers. . . . Individually our incomes have increased, our education has been broadened by the social as well as by the business problems with which we deal, and most of us are happier than we should be in a less democratic society."

The Editor of the *Indianapolis Times* comments:

"Of course, it is crazy. Any business man can tell you it will fail.

"And then back of it are the twelve years of success, and the growing fervor and larger enthusiasm among those who manage themselves, and are demonstrating something new to industry."

Blessed are those who have an opportunity to work under the principle of industrial democracy which produces personality as well as economic goods and draws out the latent abilities and loyalties of men and women as they share in the good life of industrial brotherhood!

The Friendly Critic Looks at Church Federation

IT IS VERY HARD for most of us to preserve a proper balance between important related issues. We are all the time creating alternatives out of correlatives. Take, for example, the old conflict between theory and practice, philosophy and program. It is easy for some minds to be so speculative and theoretical that they become nebulous and futile. On the other hand, it is equally easy for practically-minded folks to scorn theory and despise philosophy and thus lose themselves in a maze of activities and wear out their energies on a treadmill of busyness.

Just now the church federation movement is being challenged to consider whether it is so engrossed in a round of more or less unrelated activities that it is failing to develop sound theory and an adequate philosophy, thereby missing its deeper meaning and value. Two years ago the Institute of Social and Religious Research set Dr. H. Paul Douglass to work on the task of studying this movement through a careful survey of some twenty city organizations. The first volume of his report was on comity and came from the press some months ago. The larger and more comprehensive report will appear shortly. Dr. Douglass concludes that the federation movement "is not profound enough for the ends which it seeks." Its thinking, he asserts, "is done piecemeal under external pressure and little steadied by the ballast of adequate theory."

Another friendly critic is convinced "that the first and deepest need of the movement is not now more organizations, but better ones; that we need not so much to extend as to consolidate and intensify; that the program of local federations is being standardized within too narrow limits; that the movement will not strongly lay hold on imagination or challenge influential leadership, influence denominational statesmanship, or secure generous support until it

ceases to be thought of as just another organization to do certain common tasks of the churches; that it is in fact and it must be shown to be already, at least potentially, the integration of the churches in such fashion as to satisfy the growing demand that Protestants shall get together; that it provides the best available technique for real Christian unity."

To say these things is not at all to criticize the past. There was no other way to proceed twenty years ago except by the opportunist method that has produced such fine results. What is needed now is that along with the work of creating new organizations, greatly increased attention should be given to the meaning of the movement. The climate has changed. The federation movement has helped to change it. People are ready to take Christian cooperation and unity seriously if they can be assured of a practical way. But they revolt more and more against extra organization. Every problem that the federation movement faces can be solved more easily if more content can be put into our federation faith and we can demonstrate our capacity for serious thinking and constructive statesmanship.

Promotion must continue, and vigorously, but to subordinate federation faith and philosophy to mechanical method and statistical measurement of success would be to sacrifice the value of the long future to the demands of present practical accomplishment. Both action and thought are essential, but it would be fatal to underestimate the need for sustained thinking and the development of sound theory as essential to the largest permanent results.

The Summer's Gains for Peace

TWO EVENTS of particular interest to the churches in their efforts for world justice and peace have taken place during the past summer—the first, the ratification of the London Naval

Treaty; the second, the ruling by the U. S. Appeals Court that Professor Douglas Clyde Macintosh and Miss Marie Averil Bland, so-called "conscientious objectors," are entitled to American citizenship.

The London Naval Treaty has been ratified by the United States and by Great Britain, and Japan is expected to follow without undue delay. The churches in America were quick to appeal for ratification. Why? Not because the treaty had fulfilled the hope for a drastic reduction of armaments. True, a few battleships are to be sunk. The naval building "holiday" in capital ships is to be continued until 1936. Destroyer and submarine tonnages are to be cut down. Another disarmament conference is to be held in 1935. These gains shrink in importance, however, when it is recalled that construction of cruisers, if approved by the signatory powers, is to be undertaken on an enlarged scale. And cruisers are the nub of the disarmament problem. To cut down tonnages in other categories while planning for bigger and better cruisers is not real reduction.

The true significance of the ratification of the London Naval Treaty lies in the fact that in all three countries the "big navy" men, with one voice, clamored for the rejection of the treaty. Moreover, it was now to be demonstrated whether or not the fixing of naval ratios was to be determined by nations acting separately and in competition with one another or by international agreement. Not to ratify would have been tantamount to throwing overboard the whole principle of limitation by agreement. The churches stood for ratification because they wanted to see this principle grafted into the law of the nations.

The Senate, after a three weeks' debate, has ratified the Treaty by an overwhelming vote. Uncontrolled competition in naval armaments has been decisively rejected. The churches rejoice in the knowledge that this

is so. It now remains to be seen whether or not the "treaty navy" is to be built. Already several denominational bodies have made statements, printed elsewhere in the BULLETIN, opposing such a program and holding that navies should be kept within limits more compatible with the peace commitments of the nations under the Kellogg Pact.

The decision with regard to the eligibility of Prof. Macintosh and Miss Bland for citizenship, though immediately affecting only two persons, involves a question of far-reaching principle. As is well known, Prof. Macintosh was denied citizenship by a District Court on the ground that he would not promise in advance to bear arms in whatever war might come. Dr. Macintosh did not say that he would under no conditions bear arms; he insisted upon waiting until the emergency of an actual war should make clear to his conscience whether or not he could bear arms. In reversing the decision of the District Court, Judge Martin T. Manton, of the U. S. Circuit Court of Appeals, pointed out that the appellant "was ready to give to the United States in return for citizenship all the allegiance he had ever given or could give to any country, but that he could not put allegiance to the government of any country before allegiance to the will of God." In defending this attitude the Judge declared that "the rights of conscience are inalienable rights which the citizen need not surrender and which the government or society cannot take away." He also made it clear that there is no "fixed principle of the Constitution of this country requiring a citizen with conscientious religious scruples against bearing arms to, nevertheless, bear arms in time of war. Congress has recognized that persons having conscientious scruples against bearing arms shall be exempt." Then he added, "No more is demanded of an alien who becomes a citizen than a natural born citizen."

We believe that thoughtful church members will rejoice in this decision and await

with eagerness the outcome of the final appeal to the Supreme Court, believing with the Federal Council's Executive Committee that "the United States should welcome as citizens all applicants for citizenship otherwise qualified who conscientiously seek to follow the highest ideals, including those who have, in their own hearts, renounced war as an instrument of dealing with others."

A Word About the Religious Press

THOSE who have fallen into the easy habit of criticizing the religious press would surely have an experience something like conversion if they should share in such a gathering as the annual conference of the editors of religious journals, held in Washington last spring.

Nowhere have we seen a group of worthier servants of the Church. With wholly inadequate resources, they are carrying forward a simply indispensable work, and doing it with intelligence, vision and consecration. We wish that all might ponder the statement made to the editors by a successful and beloved minister, Rev. W. S. Abernethy, of Calvary Baptist Church, Washington, who said that, if he had to choose between having an assistant pastor or five hundred more subscribers to one of the good church papers, he would choose the latter! He felt that five hundred such readers (as distinguished from members who got their interpretations of religion and the Church only from the newspapers and popular journals) would mean five hundred men and women of genuine understanding of the service of the Church to mankind, of enriched spiritual insight, of world vision and of deep commitment to the purposes of Christ.

It is our clear conviction that no agency of the Church merits generous and wholehearted support more than the religious press.

PRESENT TRENDS IN THE RELATION OF CHURCH AND STATE

By BISHOP FRANCIS J. McCONNELL

*President, Federal Council of Churches **

ONE OF THE MOST important problems now before the students of politics—using the term politics in its wider social sense—is that of the relation of so-called minor social organizations to the State. The theories as to this relation vary all the way from the familiar view that such organizations are merely groups of individuals—the individuals being about the same when they are taken together as when taken separately, and about the same in the eyes of the law when together as when separate—to the view of such pluralists as Laski, of the London School of Economics, that all social organizations stand on a plane of substantial equality with the State. The more customary doctrine is that a State has supreme rule over a given tract of territory, and shows its supremacy in the right to use force to make good its decrees. On this notion the defenders of the State would maintain theoretically that it has final power in every social sphere, though they would concede that practically it allows the minor organizations to do what they will as long as they do not clash with the requirements of public order.

The two extremes of theory alike fail in not taking account of all the facts. The orthodox supporters of the sovereignty of the State often seem blind to the psychological truth that individuals in groups do not act the same as when standing apart separately. It is strange that men of power of observation enough to see that inorganic substances when brought together often reveal forces which never show themselves when the substances are taken separately, do not see that this is even more the case with human beings. It is folly to say that the relating of men to one another in groups creates a new actual organism, but it is equal blindness not to see that the grouping of individuals develops in them new powers of which the State must take account. The Supreme Court of the United States long ago declared that a corporation is a legal personality, and thereby recognized real powers in corporations beyond those of the individuals composing them. We have within the past few years seen trade unions in England come to a might, which, through the attempt at a general strike, really threatened the supremacy of the State.

On the other hand, the extreme pluralists do not always reckon with the fact that public order is indispensable, especially in communities of the size of those of today. During the Boston police strike of a few years ago we heard much about the right of servants of the State to strike, the right based on the equality of all social groups, states and policemen's unions alike. This right, however, is very theoretical, indeed, when set over against the need of communities for protection against the sort of disorders, including burglary and assault, which burst out as soon as policemen go on strike.

The doctrine of the relation of Church to State has swung along all the arc of the curve from the old belief that the Church should directly control the State, to the later doctrine that the Church is composed of individuals who have political duties which should not be influenced by ecclesiastical considerations. The phrases in the Constitution of the United States which forbid the establishment of a state religion or the insistence upon religious tests for the privileges of citizenship, have often been quoted to defend the position that the separation of Church and State is peculiarly American, and belief in absolute separation a mark of patriotic loyalty. It is interesting to note, however, that the patriots who tell us most about the separation and its imperativeness are the same ones who, in time of war, are most anxious to have the churches "bless the cause" and help recruit soldiers and fire the heart of the nation in the hours of adversity. The truth is that almost any political leader believes in the "wholesome interest of the Church in politics" when it favors his causes, and becomes inclined to doubt the wisdom of such interest when the Church seems to be against him.

Certainly the churches do not seek any such relation to the State as would give them, as churches, direct participation in state affairs. Yet the churches, acting out of their growing consciousness as social entities, will more and more insist upon putting before the public their views on public questions, especially those having to do intimately with the human values, which are central in Christianity's scheme of duties. Christianity is now teaching, as never before, that human values are the best key to the understanding of divine values.

*Part of an address before the Institute of Public Affairs, University of Virginia, August 3, 1930.

The churches are moved to the increasing utilization of their rights as social factors by a surer discernment than formerly of the significance of the social questions in themselves and for the religious opportunities of individuals. The contrast becomes constantly less sharp between the so-called individual gospel and the so-called social gospel. The individuals are, indeed, the only actual personal realities in society, but the development of their individual powers depends upon the play of the group forces to a wider and deeper degree than we used to think. No matter how profound the individual's piety may be, it must find its chief sphere of duties in contacts with other persons.

THE RIGHT OF PROPHECY

The first function of the Church in relation to public affairs, which is more and more taken for granted today, is to guard the right of her ministers to say what they feel called upon to say. The Church does not always authorize or sanction or approve what the minister may say, but does insist that one duty of the Church from the beginning has been that of prophecy in the sense of proclaiming what seems to be the truth. All branches of religion in the United States today—Jewish, Roman Catholic and Protestant—seem to be proceeding more definitely and determinedly than ever before on the assumption that any man worthy of holding a pulpit is to be protected in his utterance of what appears to him to be the truth.

All the churches alike see the danger to society and individuals in the assumption that the voice of the people is the voice of God. The most dangerous of all tyrants is public opinion. The churches seek to correct, or curb, or direct public opinion, as the case may be. The prophet who dares to speak out against public opinion is indispensable to the Church—and to all community life, for that matter. Those who are afraid of the control of the State by the Church—which may Heaven prevent!—ought also to give a care to the peril of the control of the Church by the State—a peril which shows itself especially when officials of a government, set upon building up a war program, for example, seek to influence church circles by branding as enemies of society those clergymen who criticize the program.

The high-handed attitude of governments, supported by public opinion, toward any form of dissent during the World War was appalling. Tolerance by public opinion in the United States of dissent on themes on which that public opinion is almost unanimous is not considerable. Our communities are, of course, tolerant of discussion where opinion is largely divided, but when they get "set" in given directions they close the question. When we reflect that every forward movement in religion, as in everything else, is at first

abhorrent to public opinion, we see the interest of the churches in freedom of discussion.

In attempts to get a hearing from public opinion the churches are not only trying to stand for the right of the individual minister to declare his whole message, but they are also exercising their own right of what may be called corporate prophecy, through official pronouncements by resolution and, more fundamental still, by fact-finding agencies. Those who so repeatedly inform us that the churches do not know enough to discuss social questions, do not seem to be aware that the churches are in better position to get at some of the facts as to the *human* effects of social forces than are any other organizations whatever. The pastoral contacts of ministers by the thousand are the basis for the utterances of the Church on many a social question. The Federal Council of the Churches of Christ in America publishes a weekly *Information Service* on social questions which puts before the ministers of America fair, accurate and comprehensive findings of experts.

EVERYTHING IN THE OPEN!

Openness of procedure should always mark the relation of the Church to political matters. Let the churches say outright all they feel called to say. The Church has a *right* to employ lobbyists to carry through enterprises which it conceives to be for the public welfare; but wise churches will avoid lobbying as a veritable pest. For lobbying, legitimate as it can be made, too often involves silent, unspoken understandings which cannot be brought out into the open. The understandings may not be wrong, but they may be implied, or implicit, out of the reach of definite statement. All manner of personal forces, some good and many bad, get their chance in anything suggestive of lobbying. It is most important, when a church is seeking to speak on public issues, to make sure that the reasons assigned for a course are the genuine ones. If it is true that social organizations almost instinctively give themselves to policies without reflection and then find reasons for the action after it is an accomplished fact, all the more heavy is the duty of the churches to avoid such "rationalization." They should at least see that the effective reasons are openly avowed and admitted. So with all methods. If church officials seek to influence legislative or executive action by securing the sending of thousands of letters, the fact should be declared. *Openness* is the key word.

It will be apparent also that, with a growing ethical insight revealing itself in a keener awareness of the fitness of things, churches will avoid trying to enforce political objects by any disciplinary procedure against individuals. I have spoken of corporate prophecy of the churches. Sometimes such prophecy lags behind

the prophetic utterances of the individual leaders of a church, and sometimes it runs ahead of other slower individuals. In any case, the Church will respect the rights of an individual even though he is a minority of one against its policies. For example, a church might, in corporate utterance, denounce war. If it is at bottom Christian, it will not seek, authoritatively or by threat of discipline, to coerce the individual's conscience as to what may appear to him his patriotic duty.

Furthermore, the Church will become more and more weary of advocating the enforcement of policies by anything resembling coercion beyond the degree of police power necessary in preserving order. The Church is herself an actual institution necessarily obeying laws as to property-holding and peaceful assemblage and the ordinary rights of citizens. She teaches respect for law—but when she gets to laying too heavy stress on force to make men obey, she puts herself

in an incongruous and self-contradictory position. Such force may be necessary from the point of view of the State, but the Church should never rejoice over the victories of force. She would better take the peace which civil force insures as an opportunity for utilizing the powers of mind and heart as agencies of peace. Even granting that a war might be “just”—using the term in the loose fashion necessary in modern political life—the Church would better preach unsparingly against all war than proceed to bless the “just” war. The results secured by a “just” war under modern conditions are not adequate to pay the moral costs of the war itself—for war puts the Church sanctioning it under the necessity of so much explaining that the longer the Church explains the more glaring becomes the contradiction between her explanations and her ideals. It is the duty of the Church to help reduce to the minimum the need of force in any social realm.

Personal Liberty and Social Control

By JOHN HERMAN RANDALL, JR.
of Columbia University *

WE LIVE TODAY in a world where we can indulge in hardly a single act that has not far-reaching reverberations among hundreds of other men. What place is there to do as one wants in a modern factory? What freedom has the chairman of a board, caught between his stockholders, his technical staff, his raw material, his markets? None whatsoever. We are caught in the machine complex. We have got to be a cog whether we like it or not.

Where personal liberty once enlisted the noblest minds, today it has become the apology of the most selfish, sinking even so low as to defend the free right to take a drink. But the exercise of mechanical power and the free right to drink simply will not mix. The world is moving toward social control. The child is free, not when he may escape school and go fishing, but when to school he must go. The man is free, not when he may accept a large wage, but when he is guaranteed by law a living wage. In the machine complex prohibitions simply serve to set free more liberty. Man is not made free by being permitted to drink himself to death and his family to starvation, but when access to liquor is forbidden him.

To teach man this truth, until he acquiesces in being forbidden to drink because such prohibition alone makes him a good cog in the machine complex, is the real task ahead.

In the present state of affairs, prohibition presents two sorts of fighting issues: questions of political, moral, and philosophical principle, and questions of practical procedure. The control of the liquor traffic involves the general social principles upon which any form of social control is to be advocated and justified, and it also involves a host of problems as to the specific means to be employed in making that control effective.

I am not satisfied with the administrative means at present employed in the attempt to make prohibition effective. I have not met anyone who is; though, to be sure, I have never met a bootlegger. Ten years ago we all had high hopes of this great social experiment. We did not realize the tremendous difficulties to be met; above all, we did not anticipate a lack of sincerity in high places. Not unnaturally, many of those who hopefully expected that an age-old social problem was to be solved overnight have grown discouraged, and now want to try some other means of dealing with it. Some of the fainthearted are even willing to give up the attempt regretfully as a bad business.

I strongly suspect that the chief reason for the dissatisfaction now widely felt with prohibition by high-minded men is not any conviction that the liquor traffic ought not to be controlled, but rather the reluctant realization that the means at present em-

*Part of an address under the auspices of the Unitarian Temperance Society and the Unitarian Fellowship for Social Justice.

played have not succeeded in adequately controlling it. In other words, most of those opposed to the present state of affairs on thoughtful and intelligent grounds, and not merely because of private thirst or mob-mindedness, want more control, not less. They want a more efficient form of social control. However necessary an honest and sincere and adequate program of enforcement may be, permanently effective social control is not a mere matter of multiplying policemen, or resorting to enforcement by armed force. I take it as obvious, also, that it is hardly controlling the liquor traffic to substitute government agencies for the bootlegger; no one proposes to deal with child labor by establishing government factories in which all the little children who want to work can work under respectable conditions and at high wages.

But to leave these important practical considerations aside, there is involved in any method of effectively controlling the liquor traffic a problem that is social and moral, and in the highest sense religious. It is the problem of how modern society can achieve for its members a positive and meaningful freedom of human personality, how in an industrial, scientific and technological civilization human personality can in the truest sense be enhanced and enriched and its ideal possibilities developed.

To me, the most serious aspect of the present prohibition situation is the revival of the notion of personal liberty, the freedom to do as one wants, as a worthy end of individual and social life. Whatever its value in the past, such personal liberty is a form of freedom

which can have no place in our modern world as an adequate principle of human living. Even in America, in whose history it has been so deeply embedded, such a negative, unworthy and futile form of freedom was slowly giving way to a more positive and significant conception when the prohibition situation brought it back to life again as a serious program of social action.

Men who had begun to realize that, far from being incompatible with a genuine and positive freedom, measures of social control are in our modern world the only conditions of its attainment, suddenly discovered the God-given and inalienable right to drink. Around the personal habits of every man, they proclaimed once more, a sacred circle must be drawn within which no other man must be permitted to intrude. There must be no interference with the right of any man who wants to, to drink himself into his grave. To justify this one rebellion against social control, the old eighteenth century theory of personal liberty has been resurrected. Forgotten are all the achievements of social legislation, so painfully won against the dominance in our legal system of just this antiquated principle. Lifelong Hamiltonians appear as the defenders of the most extreme Jeffersonian principles of state rights and personal liberty from all political interference. Those who have sat back idly and watched infringement after infringement of a right which is the essential condition of any genuine freedom, the freedom to think, now grow excited and threaten to take up arms in defense of the freedom to drink.

A Vital Phase of Character Education

By MAX J. EXNER, M.D.

Director of the Educational Department, American Social Hygiene Association

ONE of the most significant movements in education, and in very recent years in religious education, is the movement toward utilizing the sex and reproduction group of impulses educationally for character and for social ends. There has been a growing appreciation on the part of educators, teachers, and parents of the powerful role which sex inevitably plays in human life, and of the fact that whatever else we may do in character education, if we leave this factor out of account, we are but playing about the fringe of our problem.

The individual comes into the world a mere bundle of inborn impulses which impel him to certain lines of responses and behavior that tend to adapt him to the necessary conditions of life, so that he may survive and succeed. These impulses are neither good

nor bad in themselves. They have no moral quality. They may become constructive or destructive according to the direction and use that is given them. They are the raw materials out of which personality and character must be formed. Now the sex-reproduction group of the native impulses is the most powerful and pervasive. They cut through the whole of life, from its purely physical to its highest spiritual aspects. They are most intimately tied up with the emotional life of the individual in which the real springs of action and behavior lie. These basic facts alone render it imperative that the sex factor be given due consideration in character education.

The question is still asked sometimes as to whether children should be given sex instruction. Such a question is futile. We have no choice as to that. Sex

impressions and information come to every child from his environment every day of his life; from the family relationship, observations in the animal world, newspapers, magazines, bill boards, movies, the theatre and, perhaps most important, from playmates. Every normal child by the time he has reached the age of seven to nine years, has acquired a very substantial sex education in this way. It is usually of a badly distorted, exaggerated character, clothed in an unwholesome or vicious atmosphere. Our only choice in the matter is as to the sex education that shall make the dominant character-forming impressions. It is the task and the privilege of parents and teachers to forestall and keep ahead of the street with correct enlightenment clothed in an atmosphere of normality and respect.

Some years ago I made a study of nearly a thousand college men as to the age at which they received their first permanent impressions about sex; the sources from which they came; and their opinions as to the effect these impressions had upon their lives. The study was made carefully and in a way fairly to represent the college men of the United States except those of the South. Sixty-four per cent of these college men stated that they had received their early sex impressions before the age of eleven; $87\frac{1}{2}$ per cent before the age of 13; $9\frac{1}{2}$ years was the average age at which these first permanent impressions came. This being the average, it means that for many they ranged down as early as three and four years of age.

First striking impressions tend to be most lasting. It is important, therefore, that the early sex impressions of the child shall come from responsible sources and that they be wholesomely interpreted. Let us see the sources from which these college men had received their early sex impressions. Ninety-one and a half per cent stated that they got them from distinctly unwholesome sources; $80\frac{1}{2}$ per cent got them from other boys, mostly from boys a little older; and only 4 per cent got them from their parents. While the situation as to the functioning of the home in this matter has improved to a considerable degree since this study was made, the significance of the data for the present day still remains.

From the earliest years of the child's life it should be the objective of the home, the school, and every agency dealing with the child, to preserve in him a wholesome, respectful, clean-minded scientific, unemotional attitude toward sex and reproduction as the most safeguarding acquisition for meeting successfully and constructively the sex problems which come with adolescence. If we have succeeded in bringing the child to adolescent years with such a wholesome background, the problems of that difficult period will be greatly minimized.

During the years of adolescence new and powerful factors enter into the problem. The awakening of sex consciousness brings a strongly psychic urge toward the opposite sex—sex attraction. It ushers the boy and girl into a new world, a world of love, romance, and tremendously vital experiences. The psychic aspect of sex attraction becomes powerfully reinforced by a physiological urge created by the hormones of the sex glands. When we add to this the fact that the modern adolescent lives in an environment powerfully stimulating sexually, we can appreciate that the situation creates for the adolescent boy and girl a problem of adjustment of no mean magnitude. It calls for the most intelligent and sympathetic help and guidance of which enlightened adults are capable. Youth needs early an understanding and appreciation of the meaning of it all such as will aid it in adjusting the sex factor harmoniously in their philosophy of life and so help to assure success in love, marriage, parenthood, and home making, the great experiences in which the real fulfillment of life and social progress are to be found.

THREE GREAT STUDIES IN PREPARATION

With a view to making the next Quadrennial Meeting of the Federal Council of Churches, to be held in December 1932, an occasion for a thorough consideration of some of the most crucial problems confronting religion today, three important studies have already been projected and special groups appointed for prosecuting them.

The first study has to do with a revision of "The Social Ideals of the Churches" and looks forward to the formulation of a statement of social faith which will be as significant as the one adopted at the first meeting of the Council in 1908. The study is being made by the Commission on the Church and Social Service through a Committee under the chairmanship of Dr. Edward T. Devine.

The second study contemplates the preparation of a comprehensive statement of "Christian Ideals, Principles and Methods for the Achievement of World Peace" and is being carried on by the Commission on International Justice and Goodwill.

The third study, authorized at the meeting of the Administrative Committee in July, is concerned with the relation of the Church and State. As tentatively outlined in a recommendation from the Research Department, the inquiry will comprise three phases: an examination of the historical development of ideals and policies with reference to the separation of Church and State in America, a comprehensive account of present theories and practices, and a formulation of principles for the future guidance of the churches.

IMMORTAL MONEY

By JAY T. STOCKING

Pastor, Pilgrim Congregational Church, St. Louis

THE current vocabulary in religious circles contains many slighting references to money. We set it over against life, greatly to its disparagement. We exhort people to give great attention to life, for that is eternal, and to set little value upon money, for that is temporal. We are in the habit of reminding people that they cannot take their money with them when they leave this world. They are immortal, but their silver and gold are dust.

This teaching is fundamentally wrong and misleading. There is an unsound dualism about it. We cannot separate life and money in this way any more than we can separate life and labor. All the value that money has is due to the amount of life that it stands for. It represents so much toil, skill, intelligence, conscience, character—all the factors that are to be found in good and honest work. The faithful laborer who holds his wage in his hand may truthfully say: "This is my life. This is part of me. This is my blood, my spent energy, my soul."

The dollar that does not represent your life represents somebody else's life. Money is life done up into convenient form for storage and use. It is that portion of a person which he can carry around in his pocket, pass over the counter, and put into the hands of somebody else.

Jesus teaches that a person lives in proportion as he invests himself in other lives. There is no promise of abiding forever made to the man who spends himself upon himself. *A man is as immortal as he is useful. He lives as long as the thing in which he has invested lives.*

Likewise, the immortality of one's money is a matter of exchange. Whether a person takes his money with him or not depends upon the things for which he has exchanged it. An American traveler, let us say, lands at Calais with a pocket full of American money; his purse may fairly bulge. But he cannot buy so much as a newspaper or a breakfast roll with it. As far as his ability to purchase the very necessities of life is concerned, he might as well be penniless. His American money is worthless to him on that other shore until he has exchanged it for the coin of the realm.

A man cannot carry his American money with him into "the better country." It will not pass current there. But he may exchange it for the coin of that spiritual realm.

And what is that coin of life? Money that is invested in the welfare of immortal lives becomes

thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears does not "pass away." Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the Kingdom of God is beyond the reach of moth and rust. The money that was invested in the education of Joseph Hardy Neesima is immortal money. The money that helped Booker T. Washington on his way to an education is immortal money. The money that helped to save Jerry McAuley is immortal money. The money that has been invested in the training of boys and girls, white or black or yellow or brown, who are today making good as forces for righteousness in the communities in which they reside, is immortal money. There is, therefore, no reason why a man must leave his money behind him. The aspiring man plans to take it with him and to make it as immortal as his soul.

The stupendous amount of money that the people of America are spending in luxuries and in all forms of personal indulgence is clear evidence that we do not place a high enough value on money. We do not think enough of it or enough about it. A man told me a little while ago that he smoked one hundred and fifty cigars a week. He smoked a good-sized cigar, too. Reckoning the cost at no more than "two for a quarter" and remembering the number his generous nature would prompt him to use in hospitality, one can see that his cigar bill is easily one thousand dollars a year. Whatever one's views may be on the subject of smoking, one must surely doubt the immortality of so large a sum spent on this indulgence. This case is, of course, extreme. Most men would go up in smoke if they smoked at this rate. But it illustrates a prodigal scale of expenditure for eating, drinking, amusements, and all manner of luxuries that is not rare. *The pity in our colossal waste of money lies in the fact that it is a waste of ourselves and a throwing away of life and opportunity for others.*

The world was never in more desperate need of the things that money can furnish and that cannot be furnished without money. Multitudes of the sick in many lands are asking for the enlightened physician, whom only money can furnish. Hosts of handicapped, ignorant, and poverty-blighted lives are seeking for an education and a chance, which only money can give. Destitute communities are suffering from the lack of ideals, which money could help foster and maintain. Children are going out into life from many

a congested or isolated region to fall into sin and ruin for lack of the saving institutions that money could set up. In short, one may almost reckon the deep needs of humanity in terms of money. Money is health, money is opportunity, money is salvation.

Money is a very awesome thing. The bill you hold in your hand may be the admission price of some

child into life and some life into immortality. To every man with a margin, which he may spend as he will, selfishly or unselfishly, Jesus says, as He said to Peter: "I give unto thee the keys of the Kingdom of Heaven." With that money one may "bind" or "loose," one may open the gates, or close them, to souls who are seeking life.

The Four Hundredth Anniversary of the Augsburg Confession

By HENRY S. LEIPER

Executive Secretary, Commission on Relations with Churches Abroad

THE ecclesiastical celebrations at Rome are regarded as news by the American press—and since there are more than thirteen million Roman Catholics over thirteen years of age in the United States there is good reason for this view. But unfortunately our editors do not seem to have discovered that during June there were held in Augsburg and Nürnberg, Germany, gatherings of real significance to the more than thirty million Protestants in our country.

German Protestantism began with the adoption of the Augsburg Confession, June 25, 1530. Soon thereafter the influential city of Nürnberg cast in its lot with the Reformers. Thus it happens that to these two charming cities of Bavaria came the representatives of world Protestantism this June to join the German Evangelical Church Federation in the four hundredth anniversary.

No one who had the privilege of being present will ever forget the great gatherings. The cities were in

gala dress for the reception of their hundreds of distinguished visitors. Into the ancient churches moved great throngs, obviously deeply moved by the memory of what happened within their hoary walls four centuries ago. All European churches as well as the churches united in the Federal Council of the Churches of Christ in America were represented by official delegates, whose presence lent an ecumenical aspect to the proceedings.

Successively, the municipal officials of each city indicated their interest by extending every possible courtesy to their guests, as well as by formal receptions. That at Augsburg was signalized by a unanimous address by the Catholic mayor. As he spoke he stood within fifty feet of the room where rests the death mask of Luther, as well as many other reminders of the strenuous period when Catholics did not pay tribute to the Reformer. Among the honored delegates on the platform, sat a former Chancellor of the German Empire and others little less distinguished.

The total impression made upon the writer may be briefly summarized in a few paragraphs.

German Protestantism is neither a dying force nor is it as disunited as was the case a decade ago. The federal organization of the churches formed since the World War is a unifying influence of great importance and growing power. The number of distinguished German churchmen in public life is considerable and their devotion to the ideals of the Reformation appears noteworthy.

Relations with the Roman Catholic group are marked on the whole by goodwill, and conscious relations with world-wide Protestantism, whether of English or Continental origin, are becoming closer with each succeeding year.



YOUNG PEOPLE'S RALLY, NURNBERG

From the sermons and addresses, which were of course in German, and which the writer understood only imperfectly, it appeared that there is a marked difference between German Protestant thought and the dominant mood of American Christians. The pietistic note was heard again and again. Other-worldliness, a tendency to retreat from rather than to Christianize the forces of secularism, was implied by much that was said. The speakers evidently had suffered the bitter disillusionments of the war and post-war period.

Standing on the very spot where Luther stood when preaching in the historic "Barfüsserkirche" at Augsburg (the former chapel of the Barefoot Monks), one could not speak to the great throng that crowded the fine old structure without wondering what Luther would have felt could he have returned for that festal day! The spiritual descendants of Wycliff, of Zwingli, of Calvin and John Knox mingled with the thousands whose natural line of descent comes direct from the Monk of Wittenberg. To him all acknowledged a lasting indebtedness for the insight which led him to stress so predominantly the place of fatherly compassion in the process of man's reconciliation with God, for the bravery with which he risked death to establish this truth, and for the soul-stirring nature of what he and Melancthon did



FESTIVAL SERVICE IN THE BARFÜSSERKIRCHE, AUGSBURG

through the preparation of the historic Confession of Augsburg.

It is to be hoped that world-wide Protestantism may come to feel something of the inspiration of these June weeks in Bavaria. It may well thank God and take courage as it faces forward in the unrelenting struggle to establish the longed-for Kingdom of God on earth.

Sidelights From Augsburg and Nürnberg

THE FOLLOWING supplementary account of the events at Augsburg and Nürnberg, giving a few impressions of the human side of the quatercentenary observances, will perhaps be of some interest to BULLETIN readers.

First of all, there was the population of Augsburg. The city today is four-fifths Catholic—like most of Bavaria. Yet I do not think that a single one of the many strangers who came to the celebrations failed to notice the warm friendliness of even the humblest of the people whom one encountered on the streets, in the shops, or on visits to museums and other points of general interest.

It was remarkable to see in how short a time the German Church Federation, which was founded in March, 1922—the year of Germany's greatest economic disaster—has won a permanent place in the church life of the country, and indeed in continental Europe. To stage the impressive series of celebrations which we witnessed in Bavaria this year presupposed the cooperation and wholehearted support of German Protestantism as a whole and, in addition, the sympathy and goodwill of the churches of other lands. To get the people of a strongly Catholic center to enter into the spirit of the historical angle of the

anniversary and arrange a picturesque and beautiful pageant illustrative of the Reformation era—that in itself was no mean achievement.

Many pictorially interesting features will remain long in the memories of those who witnessed them. One was the procession of participants from the opening service in the Barfüsserkirche to the formal reception of the German Church Federation in Augsburg's most distinguished hotel. No "procession" had been contemplated, it was merely the necessity of traversing on foot the few streets from the church to the hotel, but the great crowd emptying itself into the narrow streets, and the predominance of formal dress among the delegates, afforded a dignified spectacle on its own account.

Nothing could be in greater contrast to the tenseness and excitement of those days in June, 1530, when the Augsburg Confession was first presented, than the serenity and quiet joyousness of this gathering. Not only was it made welcome by the representative of the German national government, the Minister of Justice, Dr. Brecht, but here one after another the representatives of those Protestant churches with which in his lifetime Luther had been at variance rose to do honor to his work.

The group of foreign delegates was notable for its representative character, the following countries being represented: Austria, England, Scotland, Italy, Belgium, Estonia, Finland, France, Holland, Yugoslavia, Latvia, Lithuania, Switzerland, Sweden, Norway, Denmark, Spain, Czechoslovakia, Hungary, the United States of America and Chile. For the first time, the newly united Church of Scotland took official part in continental church affairs. It sent a delegation of five members, headed by the Moderator, Rt. Rev. Andrew N. Bogle, who as the "first citizen" of Scotland, made a great impression. In brief but trenchant words he testified to the influence which Wittenberg and Luther had on the Presbyterian Church founded by John Knox. Much the same note was struck by Dr. Adolf Keller, in the name of the Reformed Churches of Switzerland.

The American spokesman, Rev. Henry S. Leiper, gave a warmly appreciated message at the official church service whose overflow congregations heard the proceedings by radio. This, incidentally, was the only occasion on which Luther's most well-known hymn: "Ein' Feste Burg Ist Unser Gott" was heard during the Augsburg celebrations, and the sonorous strains, sung with the utmost fervor by the vast congregation, fairly shook the walls of the ancient edifice. The American contingent was very happily reinforced by Dr. Joseph W. Cochran, pastor of the American Church in Paris, and Dr. James A. Kelso, President of the Western Theological Seminary.

The program of the Diet of the German Church Federation at Nürnberg, though lacking something of the universal appeal of the Augsburg anniversary, provided a perfect crescendo of memorable impressions. If the welcome at Augsburg was cordial, that of Nürnberg was enthusiastic. From the great "welcome" sign planted at the railroad station to the little paper flags which fluttered among the blossoming petunias and geraniums on the window-sills of many an humble dwelling in the crooked alleys, a festive atmosphere prevailed. The massive round towers set in the formerly defensive city walls were hung with twenty-foot-long banners in the blue and white of Bavaria and the purple cross on a white ground of the "Kirchentag." The press was notably friendly.

At the conferences, however, there was a consciousness of the shadows, of the dark side of the present religious situation not only in Europe, but all over the world. The greatest anxiety is felt concerning the ultimate fate of the evangelicals in Russia. Dr. Adolf Deissmann pointed out the necessity of continued protests from the Christian churches all over the world in order to bring their cumulative effect to bear on the Soviet Government. The gravity of the financial and economic situation in Germany also

oppressed the members of the Diet, though they rejoiced with the rest of the nation on the liberation of the Rhineland.

Although speeches and sermons voiced, on the whole, the traditional spirit of German Protestantism, there were signs of progress and of a bright outlook for the future. The speakers were to a great extent aged men, but on Saturday night we received a practical demonstration that youth is preparing to take up the burden of carrying forward the message of the Church. A torchlight procession of the young people's societies and church membership of Nürnberg was scheduled for nine o'clock in the evening, and some of us assumed that it would be composed of but a meager number of young people and a large following of old men. Instead, it was a revelation. I stood on a bridge over which Luther probably walked, and whose surroundings dated back at least four hundred years, if not more, and for forty minutes I watched a husky army of young men and boys come swinging down the crooked streets, singing and bearing torches whose flares converted the narrow way into a river of dancing flame. The Christian Endeavor element seemed particularly strong, for time and again one could hear their song: "Für Freiheit, Recht und Sitte, Deutsche Jugend Heraus!" (For freedom, right and morale, come out, German Youth) Following them came a large contingent of men in the prime of life, marching vigorously and with conscious pride in this demonstration of popular support of church leadership.

After them came the girls. One platoon after another! Behind them marched the mothers and even the grandmothers—a closely packed mass dotted here and there with the uniforms of deaconesses. Of the many inspiring hours I experienced during these crowded days, this will dwell longest in my memory, this vision of the "follow-up" for Christianity in Germany and the world over.

ANTONIA H. FROENDT.

THE CHURCH AND CHILD WELFARE

DR. JOHN H. FINLEY has been asked to assume the chairmanship of the Division on Churches in the report for the White House Conference on Child Health and Protection. The study to be made of the contribution of the Protestant churches is being carried forward under a special Committee composed of Professor William Adams Brown, Dr. F. Ernest Johnson and Dr. Benjamin S. Winchester, who has prepared the questionnaire and is sending it out to the denominational officials. The findings of this survey ought to be revealing to the public and stimulating to the churches.

CENTRAL BUREAU FOR RELIEF MEETS AT AUGSBURG

The meeting of the international committee of the Central Bureau for Relief of the Evangelical Churches of Europe was held this year at Augsburg, June 23 and 24, a convenient location in view of the fact that a number of its members were going to Augsburg for the quatercentenary celebrations. Nineteen members and guests assembled for the meeting, and it speaks well for their interest and devotion to the work of Protestant rehabilitation in Europe that most of them sat through no less than seven sessions. A large amount of work concerned with the affairs of the Bureau was accomplished.

A resolution of special interest was that instructing Dr. Keller to convey to Dr. Macfarland the deep regret of the Central Bureau on learning of his retirement from active service as General Secretary of the Federal Council in January, and to express the gratitude of the European churches for his devoted work on their behalf and the hope that his leadership may still be available in European religious life.



PROF. ADOLF DEISSMANN WITH THE SCOTTISH
DELEGATES

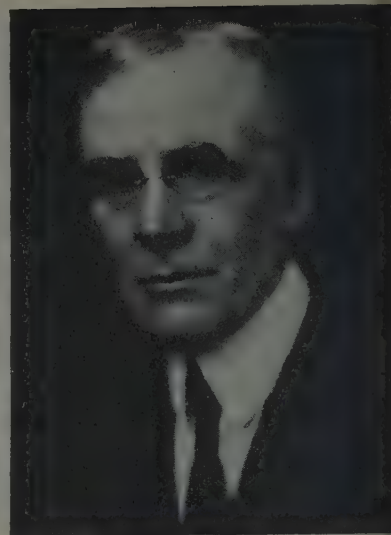
Left to right: Rev. W. H. Hamilton, Rt. Rev. A. N. Bogle,
Rev. J. M. Webster, Dr. Deissmann, David McQueen

DEATH OF DR. BEST

In the death of Dr. Nolan R. Best, Executive Secretary of the Baltimore Federation of Churches, the movement of church cooperation loses one of its ablest leaders. Dr. Best died on July 18, following a nervous breakdown four months ago which culminated in paralysis.

Before going to Baltimore Dr. Best had achieved national distinction as the editor of *The Continent*, a Presbyterian periodical.

Under Dr. Best's leadership the Baltimore Federation had increased in strength and influence. Two of the forward steps which were taken under his leadership were the introduction of an hour of religious broadcasting and the bringing of white and Negro ministers of the city into conference on problems of interest to both races.



NOLAN R. BEST

PERSONAL RELIGION No. 15 I AM THE BIBLE

I am the Bible.

I am a message to childhood, a challenge to youth, and a strength to maturity.

I came out of the past.

I have always been alive in the throbbing present.

I was fused into existence in the hot forge of human experience—where hearts are sensitive and where God can best speak to mankind.

I have through all the centuries challenged men when their souls were absorbed in the murky swamps of life's low levels.

I have constantly lifted their eyes to the sunlit summits where prayer and faith work their magic spell upon the soul.

Across my pages march the spiritual masters of the centuries and in me they still speak.

Through my printed page alone there looks out the wistful face of the One who has completely redeemed the whole life of humanity.

I have lost much of my power in the world because teachers have failed to interpret me aright to children and youth.

I move onward to capture the oncoming generation on the wings of teachers like you.

I am the Bible.

PERCY R. HAYWARD.

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C., \$7.00 per M.

Peace a Paramount Issue in 1930 Church Assemblies

THE CHURCHES, as indicated by what they say through their respective assemblies, conferences and synods, are maintaining a constructive interest in the problem of peace. If anyone is tempted to think otherwise he would do well to study the resolutions adopted by the denominational bodies that have met within recent weeks.

NAVAL ARMAMENTS

The Northern Baptist Convention at its meeting in Cleveland, after expressing its belief that the London Naval Treaty should be ratified, said: "We very earnestly urge that the Treaty shall not be made the basis for a heavy naval building program and that in dealing with the Treaty and with all legislation affecting international relations, the fundamental significance and value of the World Peace Pact shall be fully recognized."

The United Presbyterian Assembly of North America, at Des Moines, Iowa, ordered the following message sent to President Hoover: "As followers of the Prince of Peace we respectfully submit that the proposed billion dollar navy is reactionary and imperialistic and certain to arouse international suspicion, fear and ill-will. We urge that this program be so drastically reduced as to give substance to our profession of international goodwill."

In a similar vein the General Synod of the Reformed Church in America, at its meeting at Asbury Park, said: "We believe that for the United States to enter upon a billion dollar building program at this time in order to secure naval parity would be contrary to the purpose of the Pact of Paris and to the original aim of the London Conference."

The General Assembly of the Presbyterian Church in the U. S. A., meeting at Cincinnati, in addition to urging ratification of the Naval Treaty, commended and supported President Hoover "in his efforts to bring about reduction of armaments."

The General Conference of the Methodist Episcopal Church, South, meeting in Dallas, Tex., said: "The partial success of the recent London Naval Conference clearly indicates that Christian people all over the world must so mold public opinion and mobilize the agencies of peace as to compel the nations of the earth to abandon war in fact and not simply by treaty, as a method of settling international disputes."

The general point of view of these various denominational utterances was gathered up in a statement adopted by the Administrative Committee of the Federal Council of Churches on July 25, which, after expressing great satisfaction with the ratification of the London Naval Treaty, says:

"We would call the attention of the churches to the fact that the building of the new ships allowed the United States under the treaty is permissive, not mandatory. Inasmuch as the tonnages permitted by the London Naval Treaty have been fixed upon disappointingly high levels we seriously question the advisability of entering into the naval construction program required if the United States is to build the so-called 'treaty navy.' It has been estimated that the cost to the American people of such a building program would approximate a billion dollars. Already, according to the President, the United States is spending more money on its army and navy than any other nation in the world.

"Moreover, the United States, in agreement with fifty-five other nations, has renounced war as an instrument of national policy. We can best evidence our faith in these peace pledges by refraining from building up to the limit of the tonnages allowed under the London Treaty."

THE R. O. T. C.

The following action was taken by this year's Assembly of the United Presbyterian Church: "The General Assembly believes that compulsory military training in our public schools, colleges and universities should cease, and we request the presidents of all educational institutions having compulsory military training to abolish the compulsory feature of the system, believing that only by so doing can we observe the intent and spirit of the Peace Pact. We favor the abolition of all military training in high schools or for youth of high school age, as such training tends to foster the war spirit and to develop a wrong attitude toward life."

Similarly, the General Synod of the Reformed Church in America called upon the people of their churches "to stand with educators against the program of enlarged and popularized military training in schools and colleges, and to advocate a more effective, constructive preparation for citizenship through civilian educational processes."

CONSCIENCE AND CITIZENSHIP

The question of conscience and citizenship occupied the attention of more than one of this summer's assemblies. The General Assembly of the Presbyterian Church in the U. S. A., calling attention to the fact that the standards of the Church hold "that God alone is Lord of the conscience" and that the Church "has always taught that it is the duty of men to obey their conscience in the fear of God and in fidelity to His Word," declared its belief "that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or to take part as a combatant of war."

The Northern Baptist Convention stated its conviction that "at this time when the United States and fifty-seven other nations have renounced war and have pledged themselves to use only the methods of peace

in the settlement of their controversies, it is quite unsuitable that our courts and our laws should require applicants for citizenship to make pledges that conflict with the spirit and intent of the Peace Pact." The Convention then appealed "to our fellow citizens to help secure the needed amendment to our Naturalization Law and thus establish the principle that refusal to promise in advance to bear arms because of supreme allegiance to God shall not be a bar to citizenship in the United States."

These declarations are wholly in line with the Federal Council's recent statement on the same subject:

"We hold that our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences, and put allegiance to God above every other consideration, and that a policy of denial of naturalization to aliens of such character is contrary to the ideals of a nation into whose very structure the principle of political and religious liberty has been built."

PEACE EDUCATION

Many of the denominational assemblies recognized

the primary place of education in the consummation of the peace ideal.

The Northern Baptist Convention asked each church "to make systematic education for peace a regular part of its instructional program in the church school and also in all young people's societies and adult groups."

The General Synod of the Reformed Church in America called upon its pastors "to educate their congregations concerning the growing will to peace and the development of world peace organizations." Leaders of the church school, young people's societies, missionary and other organizations were likewise urged "to give intelligent treatment to the theme of peace."

The General Assembly of the Presbyterian Church in the U. S. A. reviewed "with satisfaction and commendation the present program on education for peace, developed and promoted by the Board of Christian Education" and urged "the hearty support of the church in the use of this program."

WALTER W. VAN KIRK.

First Church Conference on Social Work

THE first Church Conference on Social Work under the auspices of the Federal Council of the Churches of Christ in America was held in Boston, June 9-14, with the status of a "Special Group" of the National Conference of Social Work. There were one hundred and seventy-two registrations, representing the clergy, denominational social service officials, secretaries of councils of churches, workers from church institutions, professors of social ethics from theological seminaries, and interested lay people. Dr. Worth M. Tippy was chairman of the Conference and Miss Amelia Wyckoff secretary.

A feeling of confidence in the values of such a conference developed during the week, and at the final session action was taken as follows: To continue the Conference under the direction of the Federal Council's Social Service Commission, to create an Executive Committee with responsibility for its activities, to apply to the National Conference of Social Work for standing as an "Associate Group," to fix annual membership fees at one dollar, and to convene the church group in Minneapolis in 1931, a day in advance of the opening session of the National Conference.

Several sessions were held jointly with the National Conference on Social Service of the Protestant Episcopal Church which has been meeting with the National Conference of Social Work for the past ten

years. At the fellowship dinner addresses were given by Bishop Francis J. McConnell, President of the Federal Council, and the Rt. Rev. Hugh L. Burleson, of the National Council of the Episcopal Church. They emphasized the importance of the spiritual and human values in social work. At another joint meeting the better relating of the various communions to social work was discussed, Rev. Harold Holt giving the experience of the Episcopal Church and Dr. Charles R. Zahniser presenting a study of the social programs of councils of churches.

Dr. Richard C. Cabot recommended an "internship" year for the minister, analogous to that of a physician, in the form of instruction and supervised visitation in prisons, asylums and almshouses. Dr. Gaylord S. White of Union Theological Seminary read a report on training in social work in theological institutions, prepared by Dr. Albert Z. Mann of Garrett Biblical Institute, Evanston. This study revealed that in the thirty-six institutions presenting data, considerably less than one-half of the students are receiving any training that would acquaint them with modern methods of social case work or equip them to cooperate intelligently with community social agencies.

Several sessions were devoted to topics relating to the church and the family. Professor Frank J. Bruno of Washington University, St. Louis, pointed out that a high motive disassociated from skill may be

futile or even destructive. He urged the very great advantage to the pastor of a knowledge of the techniques of social case work, but warned that such techniques must be subordinated to his supreme task of spiritual leadership. Rev. M. R. Lovell, pastor of Mount Pleasant Congregational Church, Washington, D. C., reported on the unique work of the Washington "Life Adjustment Center" with its volunteer staff of twenty-five professional men and women, where in its nine months of operation 900 men and women have brought their individual and family maladjustments for counsel. Dr. Robert C. Dexter, Secretary of the Department of Social Relations, American Unitarian Association, reported on a preliminary study of the relation of ministers to family adjustment problems. Rev. John Rathbone Oliver, M.D., of

Baltimore, spoke to a large audience on "Spiritual Viewpoint in Social Work," followed by Miss Mary S. Brisley, Secretary, Church Mission of Help, Diocese of New York, on "Spiritual Values of the Family."

A large group attended the Congregational luncheon, when addresses were given by Professor Graham Taylor, Miss Jane Addams and Dr. Hastings H. Hart. Other sectional meetings were those of the Universalist General Convention, Baptist (Northern), and the National Council of Federated Church Women.

Chester D. Pugsley of Peekskill, New York, who financed the Conference jointly with the Federal Council, was in attendance at the Conference throughout the week, and has assured continuance of his support for next year's Conference.

A MESSAGE TO THE CHURCHES ON EVANGELISM

A MESSAGE to the churches on evangelism and the cultivation of the spiritual life was sent out by the Federal Council as the outcome of the annual conference and retreat, held under the auspices of the Commission on Evangelism at East Northfield, Mass., in June, attended by the representatives of the agencies of evangelism in the several communions.

The message, prepared by a committee under the chairmanship of Rev. Charles E. Schaeffer, Moderator of the Reformed Church of the U. S., is in two parts, dealing, first, with points of needed emphasis; and second, with a suggested program for the local church. In both parts one of the special notes is the emphasis given to Pentecost, which appears to have won a permanent place in the church calendar of many denominations.

The message is, in part, as follows:

POINTS OF EMPHASIS

"We believe in an every-member evangelism, in a personal witness by everyone who takes upon himself the name of Christ. Consequently, we suggest a revival of witnessing for Christ by word and work, by lip and life.

"We are persuaded that only a united approach on the part of Christians of all communions can make a religious impact upon the world with any measure of effectiveness.

"The conservation of church members has long been a baffling task. We need to hold those whom we have,

quite as much as to secure new converts. We recommend that there be a closer 'follow-up' system of people who move from one community to another and who are generally known as 'non-residents.'

"We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members, with a view to establishing them in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ.

"Inasmuch as stewardship involves the enlistment and investment of life, as well as of property, for Christ, we recommend that in this year's program of evangelism Christian stewardship find a large place so that there may be a commitment of every life and of all of life to Christ.

"We rejoice that the 'Fellowship of Prayer' has had such extensive use during the past year. We recommend that it be published again, and, in order that its usefulness may be widened, that there be prepared daily selected scripture readings covering the period from January first to the beginning of Lent, a Fellowship of Prayer during the Lenten season, and an Upper Room Fellowship for the season between Easter and Pentecost.

"Believing that great good by way of inspiration and fellowship is being accomplished by evangelistic conferences in the large centers of the country, we recommend that the officers be instructed to arrange for one or more series of visitations by the secretaries during the fall and winter months, and that the secretaries of the various denominational agencies

be urged to cooperate by giving as much of their time and service as possible to this phase of the work.

"We desire to register our satisfaction in the generous response with which our churches entered into the observance of the nineteen-hundredth anniversary of Pentecost. It would, however, be a serious mistake to stop with a mere celebration of an historic event. It is required that Pentecost shall be perpetuated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities so that the period of a sustained church life may be extended by at least fifty days, and that the post-Easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost.

"We feel strongly that separately each denomination should call the membership of the Church to a new enthusiasm for home and world-wide evangelization and that unitedly as churches we should manifest as never before the unity of believers, that the world may believe that Jesus Christ is the Son of God and, believing, may have life in His name."

A SUGGESTED PROGRAM

October 5, 1930—Church Rally Day

For emphasis on family church attendance at the beginning of the new church year, preceded in the month of September by a thoroughgoing visitation of the parish.

November 23, 1930—Thanksgiving Sunday

There should be a worthy autumn ingathering in every church. The evangelistic work during the autumn may well lead up to Thanksgiving Sunday as *Membership Day*.

January 4-10, 1931—Week of Prayer for the Churches

For Bible-reading, meditation and public services.

February 18-April 5, 1931 (Easter)

Emphasize worship and the devotional life, especially personal and family devotions. Plan downtown theatre or church noonday services for one or two weeks preceding Easter. It is suggested that both Palm Sunday and Easter be made days of great ingathering of new members.

May 24, 1931—Pentecost Sunday

The fifty-day period from Easter to Pentecost to be used for the special care and culture of the new members already received and for further evangelistic ingatherings, making Pentecost Sunday an evangelistic climax.

Local and State Federations Plan for the Future

THE Annual Meeting of the Association of Executive Secretaries of Councils and Federations of Churches has for years been a source of inspiration and fellowship to the members of this new profession. This year they met in the Windermere Hotels, Chicago, in the early summer, under the chairmanship of B. F. Lamb of the Ohio Council. The program consisted of reports of committees on the various functions of federation work, such as comity, evangelism, social service, with special features provided by Dean Shailer Mathews, of the Divinity School, and his colleagues on the faculty of the University of Chicago, who gave devotional and other addresses.

The fellowship suffered this year owing to the absence of such members of the Association as Dr. Armstrong of St. Louis, Dr. Price of Rochester, Dr. Darby of Washington, D. C., Dr. Best of Baltimore, and Dr. Macfarland of the Federal Council, all of whom were away on account of illness.

The ten committee reports are available as summarized in the *Church Council News Letter* and can be had in full by addressing the Secretary of the Association, Mrs. C. T. Simonds, 1010 Temple Building, Rochester, N. Y. Secretary Roy B. Guild of the Mid-West Office presented an informing statement



DON D. TULLIS

of progress in which he summarized the course by which the federation movement has gone forward during the past twenty years. Evidences of present progress were indicated by him, including first of all the completion of the organization of the Illinois Council of Churches. Not only has its constitution been adopted and officers elected, but provision has been made for its financial support and Rev. Robert E. Pugh, an outstanding Presbyterian leader, has accepted the call to its Executive Secretaryship. Dr. Guild was able also to report progress looking toward more effective federation in Kansas, Oklahoma, Wisconsin and

Missouri, with prospects for a strong city organization in Des Moines with a comprehensive program including religious education. Dr. Guild declared his conviction that more substantial progress, especially in the field of state councils of churches, depended upon the following conditions:

"1. Denominational understanding of the cooperative task and more earnest support of denominational officials and executives.

"2. The increase of our promotional funds. Two or three workers giving themselves entirely to the organization of state councils of churches and for the time being city councils of churches would put this work on a very sound foundation. After the states are organized the promotion of the city work should be under the direction of the state secretary.

"3. There must be a larger financial and personal support of the educational work now in charge of Dr. Charles R. Zahniser. We must have more ministers who are federation-minded and more men who can qualify as efficient secretaries.

"4. We need a re-valuation of the work and careful programizing. A new Conference can now be of immense value if based on the studies which have been made by Dr. H. Paul Douglass and his associates.

"5. We need more of that first zeal which has been characteristic of great religious movements. This is what has brought the federation movement to the point to which it has come."

Secretary John M. Moore challenged the Association on the basis of the forthcoming volume of Dr. H. Paul Douglass, reporting a two-year study of some twenty city federations. He stated his conviction that the federation movement halts because it does not rest upon a sufficiently sound philosophy; that it has meaning and value not fully recognized. He held that in this day of complicated and excessive ecclesiastical machinery we must do more than ask people to give time and money to create another organization; when they discover that federation is not merely an opportunist makeshift but potentially a kind of real Christian unity, there will be a much readier response.

The Association immediately authorized the Executive Committee to make it their special task this year to develop a more adequate federation faith and philosophy. Dr. Don D. Tullis, Secretary of the Federated Churches of Cleveland, was elected President and has already taken up his executive duties with vigor.

A meeting of the Executive Committee has already been held at which plans were made for a year's special work on the profounder meanings of the federation movement in preparation for next year's annual meeting. In addition to committees on personnel, promotion and program, four special committees were appointed on the federation movement as a whole, religious education, social service and evangelism, respectively. These committees are to conduct studies in connection with local federations during the year with a view to undergirding the movement as a whole and these particular activities with a more thoroughgoing philosophy.

BISHOP MCCONNELL HONORED BY THREE UNIVERSITIES

DURING the recent commencement season Bishop Francis J. McConnell, of the Methodist Episcopal Church, President of the Federal Council of the Churches of Christ in America, was the recipient of honorary degrees from three of the leading American universities.

At Yale the degree of Doctor of Divinity was conferred upon Bishop McConnell. In presenting him for the degree Professor William Lyon Phelps characterized him as follows:

"Bishop of the Methodist Episcopal Church, . . . a leader in religious thought through his publications, an inspired and inspiring preacher, ordained and fore-ordained, a great executive, Francis John McConnell is one of the most useful men in America. He was President of De Pauw University for three years, and retired only on his election as Bishop. He is President of the Federal Council of the Churches of Christ in America; has just been appointed Barrows Lecturer to India and will take up his duties there this autumn. His numerous and important publications in the field of philosophy and theology have made him one of the most trusted leaders of modern religious thought. He has served as pastor of both rural and metropolitan churches, and has shown wisdom, tact, and tireless energy so often characteristic of men engaged in less important undertakings. He is a man of God and a man of sense."

At the University of Vermont Bishop McConnell received the degree of Doctor of Humane Letters and at Denison University the degree of Doctor of Laws.

Do Your Part for Humanity



HELP
CONTROL
CANCER

—tell people that cancer in its early stages is curable, in its late stages is not curable.

The odds are always against your having cancer—but make sure. Consult your physician yourself, urge others to do so.

This work is made possible by generous public support of the sale of the little Christmas book and by voluntary contributions. Our work for 1930 depends on your continued help.

For further information and free literature, address

— THE —

NEW YORK CITY COMMITTEE

*American Society for the
Control of Cancer*

34 East 75th Street :: New York

The Churches Discover Adult Education

THE MOVEMENT for adult education has been rapidly gathering headway for several years both in this country and in England. The American Association for Adult Education has brought together the results of efforts over a wide area in a variety of fields, which have been published in the influential *Journal of Adult Education*.

For a time it seemed that this important movement was to be identified exclusively with interests which might be called secular. Although there have been, of course, adult Bible classes and mission study classes, the churches in their educational work have been largely preoccupied with plans for children and youth.

Within the last two or three years, however, several denominations have appointed executive secretaries for adult education, including the Methodists, North and South, the Northern Baptists, the Disciples, the Presbyterians and the United Brethren. Several state councils of religious education now have secretaries for adult work. The International Council of Religious Education plans a new Adult Division and has appointed Harry C. Munro as its director. Its Committee on Adult Education has been at work upon the preparation of a standard and the development of a program.

Michigan is one of the states which is fortunate in having in its Council of Religious Education a Director of Adult Education, Bernard Coggan. The Council, under the leadership of Dr. Halpenny, has recently acquired the use of a splendidly equipped camp property at Waldenwoods, where during July

a three-week school of adult education was held, at which leaders from different denominations led the discussions. Dr. B. S. Winchester, Educational Secretary of the Federal Council of Churches, spent one week at the camp lecturing upon the Church and Adult Education.

CHICAGO CONFERENCE ON ADULT RELIGIOUS EDUCATION

A National Conference on the Christian Education of Adults was held July 28-August 2 at the Presbyterian Theological Seminary, Chicago. The Federal Council was represented on the faculty by Dr. B. S. Winchester. The International Council of Religious Education was represented by Dr. Hugh S. Magill, Dr. Paul H. Vieth and Rev. Harry C. Munro.

The Committee on Adult Religious Education of the International Council cooperated with the Seminary in setting up the program. The attendance at the Conference included one hundred and five board secretaries and other official representatives of forty-two cooperating denominations. Dr. Norman E. Richardson, Dean of the Summer Session of the Seminary, acted as Chairman of the Conference.

The Conference awarded thirty-two Standard Leadership Training Course Credits. It gave help to eighteen prospective accredited faculty members of cooperative training schools. The findings of the six seminars and six round-table discussion groups go to the International Council to be used in further developing a curriculum on Adult Religious Education



PART OF THE CONFERENCE ON THE CHRISTIAN EDUCATION OF ADULTS, PRESBYTERIAN THEOLOGICAL SEMINARY, CHICAGO

for the evangelical denominations in the United States and Canada.

ADULT EDUCATION AND COUNCIL OF CHURCHES

The program of adult education is coming to be thought of not as just another educational program but rather as the application of the educational method to all the adult activities of the Church. It is necessary, therefore, to enlist the whole-hearted cooperation of pastors to a degree not attempted in elementary education. The adult program cannot be delegated to one or two interested laymen if it is to permeate the entire life of the Church.

There is a great opportunity for local councils of churches to take the lead in adult religious education, in close cooperation with councils of religious education, wherever such exist. It is generally agreed that the program of adult education must deal with situations where the needs of individuals are obvious and urgent. Among such outstanding needs, those of parents are commanding attention. The leaflet on Parent Training prepared by the Federal Council contains descriptions of plans for parent education which have been worked out in Buffalo, New York, Phila-

delphia and St. Louis and which will be suggestive to other communities.

THE LIQUOR PROBLEM

Prohibition is clearly an issue which calls for a program of adult education. At present the country is divided on the issue. Some of those who desire "personal liberty" need to face the facts as to the nature of alcohol and its physiological effects, and to consider candidly how much personal safety—not to say liberty—there can be for anyone in this machine age if there is unrestricted liberty for all. And those who rail against prohibition as a policy ought to acquaint themselves with the long history of the attempts to control the consumption of alcoholic beverages. Before we give ear to any demand for modification or repeal of national prohibition we have a right to know what is to be put in its place. It is stupid, and it may be tragic, to jump from the frying pan into the fire, and no less so to take a leap in the dark.

The Federal Council is undertaking to supply well-attested factual material and suggestions for conducting group discussion on various aspects of this vital problem.

SUMMER RADIO SERVICES WIDELY APPRECIATED

THREE Sunday afternoon radio programs sponsored by the Federal Council of Churches and directed by the Greater New York Federation of Churches, with Dr. Charles L. Goodell, Dr. Ralph W. Sockman and Dr. J. Stanley Durkee as speakers, have been the subject of appreciative comment in every part of the country.

The deep impression created by these services can be illustrated by a few out of the thousands of letters which have come to the National Broadcasting Company or to Dr. Goodell concerning his messages.

Major General John F. O'Ryan writes as follows:

"I happened to be here in town today and turning on the radio, heard your address. It was splendid. The theme,—the message,—timely, and its presentation most effective. Not to compliment but to stimulate, may I say your voice, diction, freedom from artificiality, qualities of sincerity and conviction will tend to make your message stick."

From a well known attorney in Phoenix, Arizona, comes the following:

"When you began to speak, your opening sentences attracted my attention, and I soon found myself held spell-bound by the magnificent manner in which you handled so delicate a subject. It was a masterpiece and you handled it as only a master could."

From Santa Cruz, California, a listener writes:

"My husband and I did so enjoy the splendid talk broadcasted today by Rev. Charles L. Goodell, and I am writing

to ask if it is possible for me to procure a copy of it. It was one of the most helpful and enlightening sermons we ever had the pleasure of listening to and I would be so grateful to be able to read it and to meditate on it, and then to pass it on to someone else. That is just the kind of a sermon that the world needs and it made us so happy to realize that no doubt thousands of others were also listening in, and of course enjoying it just as we were."

From West Vancouver, B. C., a physician makes this comment:

"You seem to discern what is in the average man's mind and go straight to the point with a most helpful message. You will never know how many men were saved from fatal decisions by your last Sunday's sermon on 'Perils of Middle Life'."


The Christian Leader

for
CHRISTIAN LEADERS

An outstanding journal of Liberal Christianity

Sample copies on request

176 Newbury Street, Boston, Massachusetts



**PULPIT
and CHOIR GOWNS**

PULPIT HANGINGS, BOOKMARKS, ETC.
CUSTOM TAILORING FOR CLERGYMEN

Specialists for half a century.

Cox Sons & Vining, Inc. 131-133 E. 23d St.
New York

Churches Asked to Help Porto Rico

A NATION-WIDE MOVEMENT in behalf of raising the standards of living, and especially the health conditions in Porto Rico, has been launched under the distinguished chairmanship of Honorable Theodore Roosevelt, Governor of the Island, who has become Chairman of the Porto Rico Child Health Committee.

The Administrative Committee of the Federal Council in July, acting on a recommendation from the Committee on Mercy and Relief, has given "warm endorsement to the movement for rehabilitating health conditions in Porto Rico, as sponsored by the Porto Rico Child Health Committee under the chairmanship of Governor Theodore Roosevelt." The movement contemplates raising funds to provide for the proper treatment of tuberculosis, preventive measures and health education leading to the control of infectious and devitalizing diseases, milk stations for babies, and supplementary feeding for undernourished children in the public schools.

Writing to the *FEDERAL COUNCIL BULLETIN*, Governor Roosevelt calls attention to a motion picture film which has been prepared for the purpose of educating the American people with regard to Porto Rico and which is available to churches without cost.

Governor Roosevelt says:

"Porto Rico is an island community with a population of a million and a half who are American citizens. At the present moment we, in the island, are passing through a phase of adjustment which to me seems one of the most interesting there is in the world at present. We are suffering from all kinds of drawbacks coincident to disease and poverty; but our people are intelligent, adaptable, industrious. Though we are confronted by many problems, our future is bright.



GOVERNOR ROOSEVELT VISITS A PORTO RICAN FAMILY

We have a university, which I believe will in time expand into Pan-American significance, for it embodies the Spanish culture and the Northern culture.

"With the idea of acquainting our people of the United States with Porto Rico and what it means, we undertook the production of a two-reel picture called 'Porto Rico.' It is now complete. I believe that as nearly as twenty minutes of time devoted to the subject can give a perspective on the island's future, past, and the problems it must confront, this picture does it.

"We have arranged with the Motion Picture Bureau of the Y. M. C. A., with offices at 120 West 41st Street, New York, and 1111 Center Street, Chicago, Illinois, to distribute the picture. It may be had without other cost than that of express charges. I am wondering whether your readers might not welcome this information and whether possibly you might not wish to lend a word of encouragement to the end that the States and Porto Rico may, through more intimate acquaintance, become more sincerely friends."

Plans for Home Missions Congress Announced

A NNOUNCEMENT has been made of the arrangements for the North American Home Missions Congress for which preparation has been made for nearly two years. The outstanding facts about the Congress as outlined by Dr. William R. King, Executive Secretary, are as follows:

The dates are December 1-5, 1930.

The headquarters and place of meeting is the Calvary Baptist Church, corner of 8th and H Streets, N.W., Washington, D. C.

The objectives of the Conference are to consider what is the home missions task, how it should be administered, how it should be promoted, and how the denominations should cooperate in the task.

The attendance is to be limited to about 500 official delegates and 300 associate delegates, designated by

the denominations constituent to the Home Missions Council, the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, the three bodies under whose auspices the Congress is to be held.

The opening session will be held on Monday afternoon, December 1, with an address by the President of the Congress, followed by a statement of home missions conditions as they are at present.

On the afternoon and evening of December 2 and the morning and afternoon of December 3, the Congress will be broken up into group meetings in order to provide for a thorough discussion of the reports of the commissions which have been studying various phases of the home missionary enterprise. The closing session will be on Friday, December 5.

ANNUAL MEETING OF COUNCIL IN WASHINGTON

The Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, according to an announcement made by President Walter L. Lingle of Davidson College, Davidson, N. C., the Chairman of the Executive Committee, will be held in Washington, D. C. on Tuesday and Wednesday, December 2 and 3, 1930, in the Calvary Baptist Church, corner of 8th and H Streets, N.W.

The date of the meeting has been fixed with a view to making it convenient for members of the Executive Committee to attend also the North American Home Missions Congress, which will be held in Washington during the same week.

The Executive Committee of the Federal Council is made up of about 120 official representatives designated by the twenty-seven constituent denominations. It is the annual occasion for the formulation of major policies and programs in interchurch work.

NEW LEADERS IN CHURCH FEDERATION

DR. PUGH HEADS ILLINOIS FEDERATION

TWO new executives have taken up their work in the movement of church cooperation, one in a state council of churches, the other in an important city federation.



ROBERT E. PUGH

On September 1 the newly formed Council of Churches of the State of Illinois had the good fortune to have Rev. Robert E. Pugh assume the executive secretaryship of this state-wide interchurch organization. All who have been concerned with the development of church cooperation in Illinois are deeply gratified that Dr. Pugh,

whose election to the office was unanimous, has consented to accept.

To his new work Dr. Pugh brings a rich experience as pastor, as denominational executive and as an in-

terdenominational leader. After leaving college and seminary in Pittsburgh, he served as a pastor in Ohio. Later he became executive for the Presbyterian Synod of that state. More recently he has been an associate secretary of the Presbyterian Board of National Missions with responsibility in the department of building campaigns. While in Ohio he served as Chairman of the Executive Committee of the Ohio Council of Churches and had as much to do as any man with the remarkable development of the Council.

Dr. Pugh's proved wisdom and ability in administration and his enthusiastic devotion to the principle of Christian unity cause all friends of the church federation movement to rejoice in his coming to Illinois and to look forward with confidence to his leadership.

NEW INTERCHURCH EXECUTIVE IN BALTIMORE

As successor to Dr. Nolan R. Best, executive secretary of the Baltimore Federation of Churches, the Federation has chosen Rev. Robert Davids. Mr. Davids has for some years been Director of Religious Education in Baltimore under a plan of close relationship with the Federation of Churches. During Dr. Best's serious illness Mr. Davids was acting executive of the Federation of Churches and carried the responsibilities with such distinction that on the lamented death of Dr. Best he was unhesitatingly chosen as the permanent executive.



ROBERT DAVIDS

Mr. Davids, though still a young man, has had extensive experience in interchurch work, having been for some time a member of the staff of the International Council of Religious Education before coming to Baltimore. His combination of vision and practical energy should make him a most valuable addition to the corps of leaders in the program of church federation throughout the country.

THE MEANING OF THE MORAL LIFE

By WARREN NELSON NEVIUS

Professor of Ethics at Wilson College, Pennsylvania

A clear book on a baffling question—With a theoretical and historical background and a direct approach to the critical and constructive theories that will interest clergy and laity alike.

Special Cloth Binding—Gold Stamping—376 Pages—Price \$2.25

NOBLE and NOBLE, Publishers

76 FIFTH AVENUE

(Dept. M.)

NEW YORK CITY

STUDENTS CONSIDER JEWISH-CHRISTIAN RELATIONS

LESLIE E. EICHELBERGER, Secretary of the Southwest Area of the Y. M. C. A., cooperated with the Federal Council's Committee on Goodwill between Jews and Christians in the June intercollegiate conference at Hollister, Mo. Two Jews participated as leaders. Dr. Isadore Keyfitz conducted a forum, and Sarah Feder led a four-day interest group on "The Changing Status of Women." In a letter to the Federal Council Mr. Eichelberger reported what happened at this convention of Missouri, Oklahoma, Arkansas and Texas students:

"Dr. Keyfitz spoke on 'America's Cultural Opportunities,' stressing the fact that America should conserve the cultural values of minority groups coming into this country, and build a better citizenship with the aid of those cultures instead of trying to break them down and replace them in order to develop a dead level 'grooved' type. The address gave opportunity for a splendid Japanese from Southern Methodist University, and Miss Marion Cuthbert, dean of women at Talladega College in Alabama (one of the outstanding deans of women in the country and perhaps the very best in the Negro colleges) to add their statements. The result was the finest forum hour of our whole conference with a perfectly frank discussion of everything, from the effect of racial and religious jokes to actual political repression!"

Seven additional summer conferences of Christian

young people used discussion material, leadership, and books from the Committee on Goodwill between Jews and Christians. Geneva, Wis.; Estes Park, Colo.; Pine Crest Methodist Institute, Colo.; Seabeck, Ore.; Asilomar Congregational Conference, Cal., and Northfield, Mass., are among these places, and the Forest Park, Pa., intercollegiate conference brought Rabbi Max Gurrick to their meetings as a leader.

LETTERHEADS AND ENVELOPES

Hammermill 20 Lb. Bond—Printed to Order and Postpaid

Price per	100	250	500	1M
Letterheads, any size	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes, 3 3/4 x 6 1/2	1.00	1.75	2.50	4.00
Letterheads and Envelopes				
as above	1.50	2.50	4.00	7.00
With larger Envelopes	2.25	3.50	5.50	10.00

Neatly Boxed :: Satisfaction Guaranteed :: Send for Samples

The J. R. S. Co., Dept. F., 800 Stewart Ave., Columbus, Ohio

ORGAN MAINTENANCE

The radio has produced a new high standard of music, and the churches must have different ideals than ten years ago. Our service includes tuning, repairing and electrifying of organs. Chimes and Harps Installed Emergency Service

LOUIS F. MOHR & COMPANY

2899 VALENTINE AVE.

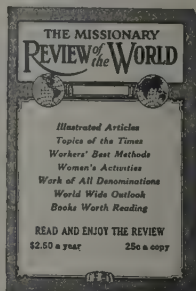
BRONX, NEW YORK CITY

Tel. Sedg. 5628—night and day.

The Magazine with a Purpose!

FOR EVERY

*Missionary
Pastor
Student
Teacher*



FOR EVERY

*Family
Community
Church
Land and Race*

YOU CANNOT AFFORD TO MISS

Articles and editorials by such well known writers as Dr. Arthur J. Brown, Samuel M. Zwemer, Robert E. Speer, John R. Mott, Helen Barrett Montgomery and many others too numerous to mention. They tell of the progress in preaching the Gospel to every creature in every land. The REVIEW describes methods for awakening interest in churches and missionary societies, as well as giving information regarding the latest and best missionary books. **READ AND ENJOY—**Travel Letters by DELAVAN L. PIERSON. These are published each month and tell of Mr. Pierson's trip to the Asiatic Mission Stations.

Here Is a Special Get Acquainted Offer!

A year's subscription costs \$2.50, but in order to introduce the REVIEW to our friends, we offer a **SIX MONTHS'** subscription for **ONLY \$1.00.**

Fill Out Order Blank and Return To-day.

MISSIONARY REVIEW PUBLISHING COMPANY
156 Fifth Avenue, New York City.

Gentlemen:

Enclosed please find **ONE DOLLAR** for a Special Get-Acquainted **SIX MONTHS'** subscription to the **MISSIONARY REVIEW OF THE WORLD.**

Name

Address

Religion in a Machine Civilization

LABOR SUNDAY MESSAGE, 1930

(Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America)

RELIGION today faces no more fundamental problem than that of expressing its faith and life, its ideals and its ethical principles in terms relevant to a society dominated by the machine. By our conquest of nature and our development of power and skill through the machine we have laid the foundations for general well-being such as the fathers had never dreamt of. But the belief that the mere increase in wealth would benefit equitably all portions of society has proved to be mistaken. The great industrial machine overcomes some limitations in modern society, but it accentuates others. It is still an open question whether our generation will develop the moral sensitivity and the social insight to operate the system we have created so that it will bless and not curse us.

Our industrial civilization has developed with tremendous rapidity. Our modes of thought and our ethical ideas have not kept pace. To express our religious principles in terms of contemporary society is, therefore, particularly difficult and especially urgent.

SPECULATION

The high productive capacity of modern industry has created wealth. But it has given us no answer to the problem of the distribution of wealth in accordance with the religious principles of justice and love. The wealth it has created has flowed in undue proportion into the hands of those who own the machines. Moreover, profits in stocks have been so large that they excited a speculative mania among investors and tempted a very large proportion of our people to hope for gain where they had made no corresponding contribution to society. While in the fall of 1929 the fever of speculation overreached itself and resulted in disaster it cannot be said that any large number of people have through this experience become sensitive to the ethical problem involved.

UNEMPLOYMENT

Large profits, which prompted the speculation mania, were taken from industries which have, except in rare instances, made no adequate provision for neutralizing the harmful effects of the machine system on the lives of the workers. The high productivity of the machine has confronted America with the problem of technological unemployment. It has made the competitive struggle more intense and has tempted many manufacturers, in the fever of competition, to disregard ordinary prudence in

production. It has thus multiplied the evils of so-called over-production and consequent unemployment.

Furthermore, machine production by transferring skill from the worker to the instrument has placed a premium upon youthful stamina rather than the experience of age. The result is that middle-aged men find it increasingly difficult to secure employment and men over 55 find it equally difficult to hold positions. No more serious charge can be made against our generation than that it has been socially so blind and morally so callous that it has been unwilling to divert sufficient profits of modern industry to store up reserves for the protection of the unemployed and the security of the aged. It has insisted on the rights of property to dividends but has concerned itself too little with the rights of workers to security of employment and to protection in old age. As a result millions who have a just claim upon industry have been forced to accept the bread of charity, and multitudes have been thrown as public charges upon the resources of municipalities and states. Moreover, a constant army of unemployed workers imperil the living standards of those who have employment by increasing the competition of workers for jobs.

A SOCIAL OBLIGATION

A recognition on the part of society in general and of industry in particular of its obligation to offer willing men a chance to work and reasonable security of employment must lead inevitably to the acceptance of the principle of unemployment insurance and old age pensions. It may not be the business of the Church to define the application of this principle in specific terms. But every dictate of religious imagination and common sense forces us to accept this social obligation and to urge those in positions of responsibility to work out its practical applications.

Nor can sincere men who take seriously the application of their religion to contemporary life escape the problem of eliminating unemployment as well as mitigating its evils. When this problem is faced it becomes immediately apparent that we have so-called over-production not because everyone in our society possesses what he needs, for there are manifestly many families which have not achieved a minimum subsistence standard of living; but because we have not been able to distribute the wealth which industry creates, with sufficient equity to give many of our workers the

opportunity of consuming a reasonable share of the total products of industry. While the reduction of hours of work per day and work days per week may help to alleviate the unemployment situation, the economic problem of so-called over-production cannot finally be solved except by securing a more equitable distribution of the ever-increasing wealth created by the machine. It may not be in the province of the Church to suggest detailed plans for the consummation of this end. But any ethical view of society which does not take this problem into consideration is unrealistic and unredemptive.

A RELIGIOUS PROBLEM

Any spiritual and ethical view of life which does not deal with this obvious problem of social justice which modern industry has created can manifestly maintain neither its own self-respect nor the respect of society. To deal with such a problem requires every resource which religion and education can develop. Religion must develop the moral will to right the social wrongs of our particular age. Education must develop in people who desire to lead the good life the imagination and insight to know what is implied in the religious life today. The Church has resources and obligations for both the religious and educational aspects of this problem.

There is no short cut to the Kingdom of God. Increasing social and economic complexity makes increasingly difficult the realization of Jesus' ideal of a society in which eminence is achieved by the greatest service. Yet we face no insoluble problems. Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the Church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways, and of guiding their feet on the way to the city of God.

GRAMERCY SCHOOL for Training Christian Leaders

An old School with a new outlook

Inter-denominational. Offers Bible study, psychology, and teaching methods, college English, history and sociology, and practice teaching. Christian home life. Advantageous location. Moderate rates. High school required. Catalogue.

GRACE H. HAMILTON, Dean
SEVEN GRAMERCY PARK WEST NEW YORK CITY

Glimpses of Interdenominational Life

Dutch Leader Describes European Youth.

At a luncheon in his honor given by the Federal Council of Churches on June 5, Dr. Visser T'Hooft, a student leader of Holland and Secretary of the World Student Christian Federation, described the present trend among the youth of European countries as very different today from that of ten years ago. He held that there had been a swing from emphasis on "pure freedom" to a seeking for some "authority" which could command their enthusiasm and enlist their loyalties. He said: "Ten years ago the keynote of the youth movement in Germany and in several other European countries was free self-expressionism, as a protest against any form of authority. Today, the thoughtful youth of Europe are aware that freedom is too negative a thing to serve as a commanding goal and they are looking for some positive and authoritative ideal to which they can dedicate their lives. Nationalism, on the one hand, and communism, on the other, both get their strength from the absoluteness of the ideal which they set up. The Church can meet such a situation only by holding up an ideal which is still more commanding and better able to elicit the loyalties of youth."

Dr. T'Hooft held that European Protestantism and American Protestantism have such different points of view today that there is a great need for special efforts at fuller understanding.

Summer Programs Of Council Workers

In addition to the activities reported on other pages of the BULLETIN, and frequent preaching appointments, the following were some of the interesting summer engagements of members of the staff of the Federal Council and Council of Women for Home Missions.

Senior General Secretary Charles S. Macfarland served as friendly visitor from the General Committee on Army and Navy Chaplains in July in the interest of religious work in the camps of the First and Second Corps Area, and will report to the General Committee on Army and Navy Chaplains at its next meeting.

Dr. Macfarland was the baccalaureate preacher at the Ursinus College Commencement. His theme was "Culture and Service," built around the text, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves, for even Christ pleased not Himself." That "the true fulfilment of culture is humble human service" was the keynote of Dr. Macfarland's address to the college graduates.

Dr. George E. Haynes, Executive Secretary of the Commission on Race

Relations, has been in South Africa, where he is engaged in a survey of the work of the Christian Associations. He writes that he has found the people in Africa eager to learn of progress in race relations in America and also of the achievements of the American Negro. He has been called on for many addresses in schools and universities. In Johannesburg he met with church leaders who are planning an important movement in the direction of church unity and who were desirous of learning about the development and program of church federation in America.

Dr. Benson Y. Landis, Associate Secretary of the Research Department, participated in the Church Conference of Social Work at Boston in June, taught in the rural pastors' school held at Bangor Theological Seminary, Bangor, Me., and gave a course in rural economics in Teachers College, Columbia University, during the summer session.

Florence E. Quinlan, Executive Secretary, Council of Women for Home Missions, attended the Women's Interracial Conference at Oberlin, Ohio, and addressed the Home Missions Institute at Chautauqua, N. Y. This is the twentieth year that the Council of Women for Home Missions has conducted this Institute for a week in August.

Dr. W. L. Darby, Secretary of the Washington Office, preached the baccalaureate sermon at his Alma Mater, Cumberland University, Lebanon, Tenn., and received the high honor of having the degree of Doctor of Laws conferred upon him.

Katherine Gardner, Secretary of the Church Women's Committee on Race Relations, was a speaker at the Home Missions Institute at Chautauqua, taking as her theme "Opening New Doors in Race Relations."

Dr. F. Ernest Johnson, Executive Secretary of the Research Department, has returned from his work in the Orient and Europe, where he was supervising the far-reaching survey now being made of the overseas work of the Christian Associations.

General Secretary John M. Moore participated in the round table religious conference held at Columbiana-on-Lake George, planned by Pres. W. W. White, of the Biblical Seminary. Dr. Charles R. Zahniser, lecturer in seminaries on church cooperation was also at the Columbiana conference until he was taken seriously ill.

Dr. Sidney L. Gulick, Executive Secretary of the Commission on International Goodwill, attended the great meeting at the International Congregational Council at Bournemouth, England.

Rev. Walter W. Van Kirk, Associate Secretary of the Commission on International Goodwill, was a speaker at the

Southern Methodist Conference on Social Service at Lake Junaluska, N. C., and also at Epworth League institutes.

Edith E. Lowry, Secretary for Migrant Work, Council of Women for Home Missions, attended the National Conference of Social Work in Boston and later addressed the Home Mission Summer Conference at Northfield, Mass., presenting the expanding migrant work. Beginning in the Chesapeake area in 1920, stations were later opened in Oregon and California, and last winter in Colorado.

General Secretary Samuel McCrea Cavert gave the baccalaureate address at the commencement exercises of the Moravian College, Bethlehem, Pa. He has contributed a chapter to a forthcoming publication of Cokesbury Press on "After Pentecost—What?" and is collaborating with Prof. Arthur E. Holt in editing a new volume on "Cooperative Protestantism."

Helen M. Brickman, Director of Indian Work, Home Missions Council and Council of Women for Home Missions, attended the National Conference of Social Work in Boston where there were special sessions for presentation and discussion of Indian problems. She also attended the International Conference of Religious Education at Toronto and gave two addresses at the Summer Conference at Mountain Lake Park, Md.

Dr. Zwemer at Princeton

Princeton Theological Seminary will induct the Rev. Dr. Samuel M. Zwemer, F.R.G.S., internationally known as "the modern apostle to the Moslem World," into the chair of Christian Missions and the History of Religion on October 1. Dr. Zwemer spent over 30 years in Egypt and Arabia, is the editor of "The Moslem World" and the founder of the American Christian Literature Society for Moslems. The charge to the new professor will be given by Dr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church and formerly President of the Federal Council of Churches.

Five hundred and fifty graduates of Princeton have engaged in mission work, out of a total of 7,000 graduates and Princeton has long been known as one of the outstanding seminaries in missionary preparation.

Dr. Macfarland Boy Scout Official

Rev. Charles S. Macfarland has been reelected to the National Council of the Boy Scouts of America and to the Committee on Education. He is also Vice-Chairman of the Committee on Church Scouting and National Field Scout Commissioner.

Dr. Warnshuis in Far East

Dr. A. L. Warnshuis left Seattle by the steamer "President Jackson" on August 23 for a six months' itinerary in the Orient. He is making this journey as a secretary of the International Missionary Council, which in an advisory capacity is representative of almost all the Protestant missionary agencies of the world. He expects to attend the annual meetings of the National Christian Councils in Japan, Korea and the Philippine Islands, and the General Assembly of the Church of Christ in China. In each of these four countries he will study some of the more urgent problems of the present-day missionary enterprise, and will endeavor to refresh his first-hand knowledge of the situation in China, where he was a missionary of the Reformed Church for twenty years.

More Members and Fewer Churches in Maine

Maine has recently completed its church survey in connection with the Five-Year Program, carried on under the leadership of the Home Missions Council. One paragraph of the Findings reads: "Fully 86.5% of the Protestant church members of Maine are within the churches of five denominations. Federations have so taken place during the last ten years, together with the abandonment of useless and inactive churches that in a single decade the total number of Protestant churches in Maine has been reduced 10 per cent, but with an increased total membership." The leaflet issued by the Interdenominational Commission of Maine on cooperation in rural churches is worth careful perusal.

Dr. Keller Honored

The University of Edinburgh conferred the honorary title of Doctor of Divinity upon Dr. Adolf Keller, of Geneva, General Secretary of the Central Bureau for the Relief of the Evangelical Churches of Europe, on July 23.

Anti-Christian Trends in China

From Rev. A. R. Kepler, General Secretary of the Church of Christ in China, comes distressing word of the effort to place still more disabling restrictions upon the Christian movement in China. A few weeks ago a statement issued by the Executive Committee of the Party Headquarters of Greater Shanghai declared that Christian schools which have any religious courses or hold religious services in the school buildings shall not be granted registration, and that all schools failing to apply for registration shall be closed. Another announcement was that organizations founded for the purpose of studying religion shall not permit non-adults of Chinese nationality to become members.

In commenting on the situation Dr. Kepler states: "I believe that we have

not yet touched the bottom in this movement to suppress Christianity. The significant fact is that although many of the leading personalities in the Government are opposed to these measures and not a few of them are themselves Christians, nevertheless they are helpless, and becoming increasingly so in the face of the growing radicalism and power of the Local Party Headquarters."

A petition for the repeal of the restrictions against religious education and worship in church schools has been prepared and signed by the Church of Christ in China, which is the united body made up of a large number of denominations and also by the Methodist Episcopal Church, the American Baptist Society, the Protestant Episcopal Church, the United Lutheran Church and several other groups. This petition requests that all grades of church schools shall have the right to give elective courses in religion and that the present regulation forbidding religious worship in primary schools shall be changed. The Petition was definitely rejected by the Minister of Education.

Mr. Edison's Faith

In a recent issue of *Foi et Vie*, the French journal edited by Paul Doumergue, there is printed a letter from the secretary of Thomas A. Edison to Dr. Worth M. Tippy of the Federal Council in reply to a personal inquiry concerning Mr. Edison's faith. The letter was in part as follows:

"Answering your letter of February 10th, I would say that Mr. Edison believes in a Supreme Intelligence, as he

puts it, and an after life. He also believes in the moral code for everyday living, a simple faith but strong."

In Still Another Tongue

By the publication of the Acts of the Apostles in the Cheyenne dialect by the American Bible Society one more language is added to the long list of languages in which the Scriptures have been printed by the Society. This is the first of the Society's publications in this dialect spoken by some 3,000 Cheyenne Indians in Montana and Oklahoma. The translation work was done by the Rev. Rodolphe Pether, a Mennonite missionary, of Lake Deer, Montana. He is at work on a translation of the other books of the New Testament which will be published by the Society when completed.

Y. M. C. A. and Y. W. C. A. Survey Possibilities of Cooperation

The National Board of the Y. W. C. A. and the National Council of the Y. M. C. A. have launched a research study into the relationship of the two organizations in local communities. One of the important questions for which an answer is sought has to do with the communities in which the women's organization is using the Y. M. C. A. building. The Director of the study is Dr. Herbert M. Shenton, head of the Department of Sociology at Syracuse University. Associated with him is Professor Carl Urbank of the University of Cincinnati. The Y. M. C. A. has appointed Henry Israel and the Y. W. C. A. Miss Elizabeth Rogers, as cooperating secretaries in the study.

Reactions from Our Readers

"When Men Revile You"

Dear Sir:

I have been forced to adopt the policy of not contributing in time or money to any organization, no matter how beneficent, which possesses wide popular appeal, in order that I may concentrate my attention upon those causes which must find support among a comparatively small group and which in addition must confront the open antagonism of various large and influential groups among our citizenry.

Recently the Federal Council has been attacked so strongly by the extreme nationalists, industrial autocrats, fosterers of race prejudice, militarists, and friends of the liquor traffic among our population that possibly, after all, it will qualify as one of the less universally "respected" among our many organizations!

Consequently I am enclosing a small check and am glad to be able to do even that little for an organization so earnestly engaged in bringing the Kingdom of Heaven to earth.

Boston, Mass.

K. W. P.

An Opportunity to Help in India

To the Editor of the FEDERAL COUNCIL BULLETIN.

A correspondent of mine in India, a Christian worker there who is exceedingly anxious to keep in touch with Christian life and work and thought in the United States, is eager to have the opportunity of reading regularly some of the American religious journals. I imagine that there are readers of the FEDERAL COUNCIL BULLETIN who would count it a privilege to send copies of one of their church papers regularly to him after reading them themselves. If they will do so I am sure that they will have his warm appreciation and will do something to strengthen his important Christian work.

His name and address are as follows: Mr. K. I. Varkki, Varikadu House, Kottayam, Travancore, South India.

(Signed) S. PARKES CADMAN.

Brooklyn, N. Y.

AMONG THE BEST NEW BOOKS

The Church in Politics

By STANLEY HIGH

Harper & Bros. \$2.00.

ON THE PRESENT confusion over the relation of religion to public affairs and the proper function of the Church in the field of social and international problems, this volume by the vigorous young editor of the *Christian Herald* sheds a needed light.

Its chief merit is its persuasive insistence that the Christian religion, by its very nature, has a vital meaning for social experience, and that the Church in the best period of its life has never been able to separate itself from burning social questions. The prophets of Israel are shown to have been directly concerned with issues that would today be called political, Jesus' own message is held to be directly related to the political situation in which the Jewish nation was found, and it is pointed out that Christian leaders of the first centuries would today probably be dubbed "political parsons." The study is made concrete by an examination of the place of the modern Church with reference to the three insistent problems of prohibition, economic justice and world peace.

The question of the *methods* which the churches may wisely use, or not use, in dealing with public questions, does not engage much of Mr. High's attention. A full treatment of this point would make an important sequel to the present volume. How a church can make its influence effective and at the same time not become virtually a party or obscure its distinctive spiritual character by becoming involved in partisan campaigns is a problem that is still before us. Mr. High has done well, however, to pave the way for such a discussion by putting the first emphasis on the relation of religion to all of life, not excepting the economic and the political.

Some Living Issues

By ROBERT E. SPEER

Fleming H. Revell Co. \$2.50.

ISSUES vital to the thought and life of Christians today are here discussed by one of the most honored and trusted leaders in the American churches. There are two main divisions: the first dealing with doctrine; the second with more practical questions of personal and social ideals and conduct.

The chapters on the person and significance of Christ are forceful statements of the conservative view, and come from a mind which commands deep respect. The latter third of the volume is an incisive consideration of the Christian view of marriage and divorce, the equality of women in the Church, Christian

ideals of education, the basis of Christian missions, and recent criticisms of them. To these subjects Dr. Speer brings the rich resources of a well-stored mind and a passionate moral conviction.

The closing chapter, inspired by experiences at the Jerusalem Conference of the International Missionary Council, is a discussion of "Returning to Jesus," written with charm and power.

The Meaning of the Moral Life

By WARREN NELSON NEVIUS

Noble and Noble, New York. \$2.25.

OUT of lectures and discussions conducted at Wilson College has grown this text-book on ethics which is not only useful for students but also (in spite of the rather formal class-room treatment) is an interesting and non-technical presentation for the general reader.

Part I analyzes the principal questions involved in the study of ethics. Part II is a review of the contributions made to ethical theory from the days of the ancient Greeks onward. Part III then examines these various theories and at the end sets forth, as the author's own, a well-rounded and convincing ethical philosophy that is thoroughly Christian. Part IV is a supplementary discussion of God, freedom and immortality and their bearing on human conduct.

The Message of the American Pulpit

By LEWIS H. CHRISMAN

Richard R. Smith, Inc. \$2.00.

FROM HUNDREDS of printed volumes of sermons Dr. Chrisman, professor of English Literature at West Virginia Wesleyan College, has gleaned brief extracts that give a well-rounded idea as to the main trends in the more thoughtful preaching of our day. The selections have been carefully grouped under such heads as "The Present-day Preacher's Interpretation of God," "Jesus in the Pulpit of Our Generation," "The Bible in the Sermon of Today," "The Pulpit and Social Betterment," "The Pulpit and Evolution," "Spiritual Values in Twentieth-Century Preaching." The author's method in each chapter is, first, to present a group of utterances from preachers of recognized ability, and then to summarize their major emphases.

The volume will interest both the preacher who desires to study what his fellow-workers are saying and the layman who would like to have a more definite impression as to the characteristics of the best modern preaching.

On Christian Missions and International Goodwill

TRAILING THE CONQUISTADORES. By Samuel Guy Inman. Friendship Press, New York. Cloth, \$1.00; paper \$0.60.

INDIA LOOKS TO HER FUTURE. By Oscar Macmillan Buck. Friendship Press. Cloth \$1.09; paper \$0.60.

OF THE relation between the Christian missionary movement and the new tides of international understanding and goodwill, it would be difficult to find more splendid illustrations than these two little volumes. Both are written by men of world vision, of human sympathies, of social passion, of religious conviction—men who know how to enter into the experience of other peoples and share their aspirations; men who, as a result, are unsurpassed interpreters both of the missionary spirit and of what is happening in the lands where that spirit is expressing itself.

Born in India and returning there for several months after several years of absence, Professor Buck writes of that seething country with both knowledge and freshness. The meaning of Mahatma Gandhi's struggle, the social and economic conditions in India, and her religious quest are all delineated with sure, clear strokes.

Dr. Inman, one of our foremost authorities on Latin America, introduces us to our neighbors, too little known, in the Caribbean area. Words like Santo Domingo and Hayti, which to many of us signify hardly more than vague political complications, under Dr. Inman's skilful touch come to stand for peoples with an important cultural heritage and with a vital part to play in our Western world. The keynote is an appeal for friendly cooperation, for a truly Christian attitude and practice, in place of attempted domination.

Both books are simple and readable in style; in substance, solid and weighty.

The American Year Book, 1929

The American Year Book Corp. \$7.50

THIS yearly record of significant events in all realms of life is of more than usual interest, especially in its record of advance in science. In this age of progress an old copy of this volume seldom suffices. The editorship of Albert Bushnell Hart insures comprehensiveness, balance and accuracy.

Under religion there are several notable items of progress and this section of the story is well told by Dr. Carroll. There are, however, some errors in chronology and in titles, and in a few cases a failure to distinguish between separate religious bodies.

Temoins

By JEAN NORTON CRU
Les Etincelles, Paris. \$4.00.

"TEMOINS" in French means witnesses. This is a book of 727 pages on the war witnesses, as their testimony appears in novels, diaries or letters. It is an "essay of analysis and criticism" of war books, written in French, with unexpected thrills. The author, Professor Cru, teaches French at Williams College. He went through the war, lived 28 months in the trenches. His heart and mind have been in the war ever since. He has read and reread everything written on the subject in French and many things in English and German. And his aim in this monumental work, which represents ten years of patient labor, is to appraise the amount of truth or fiction which each one contains.

The result is astounding. Tested by Mr. Cru's relentless methods the whole war literature appears in a very new light. Some of the most famous and successful books, such as Barbusse's *Le Feu* and other best sellers, are pitilessly scored for their inaccuracy, along with the more conventional "patriotic" rhapsodies, while many an unknown but honest and truthful story is given high praise. The moral of this book is that to discredit war and make it hateful it is not necessary to lie about it. The simple and naked truth suffices.

O. G.

Adventuring in Peace and Goodwill

By ANNIE SILLS BROOKS
Pilgrim Press. \$1.00.

A TEN-DAY junior vacation school course in world friendship developed under able leadership in a local community. Each day's program is complete with suggested services of worship, stories, songs, study outlines, handwork and equipment.

Although the course is arranged for use in a vacation school it might well be used with slight changes at any time of the year for building attitudes of friendship and goodwill among groups of children.

The U. S. Looks at Its Churches

By C. LUTHER FRY
Institute of Social and Religious Research. \$2.50.

IN THIS VOLUME Dr. Luther Fry has presented a mass of statistical information of exceptional value and readability. The study is based on statistics gathered by the Federal Government in 1926 and the two preceding decades. The nine chapters answer a great range of questions, from the numbers of church members, church growth, the value of their property and the amount of their contributions for expenses and benevolences, to their geographical dis-

tribution and the education of their ministry.

Many of the facts and sidelights presented are quite new and some even startling. In twenty states, for instance, more than half the churches belong to three denominations or less. Among the white denominations three out of eight ministers have not graduated from either college or seminary; this is doubtless the most serious problem brought out by Dr. Fry's study.

Graphs and charts make the information meaningful to the eye. An appendix of 70 pages gives the tables in detail, while about 100 pages are devoted to the text and to the 24 charts. Altogether the volume is the most invaluable and authoritative reference book on the American churches.

The Spirit of Protestantism

By HARRIS E. KIRK
Cokesbury Press. \$2.00.

THE annual Cole Lectures at Vanderbilt University have come to be rightfully regarded as noteworthy contributions to religious thought in America. The 1930 series, delivered by the well known pastor of the Fort Street Presbyterian Church of Baltimore, is no exception.

Taking his point of departure from the prevailing spirit of secularism throughout the world, its inadequacy for life and the resulting disillusionment, and yet the confusion of the religious

RELIGIOUS HARPER BOOKS

LIFE OF PHILLIPS BROOKS

by William Lawrence

In this second volume of the "Creative Lives" Series, Bishop Lawrence presents his memories and personal recollections of Phillips Brooks. All the facts of his life are colorfully and charmingly told and illustrate the steps by which this famous preacher came to know men and to lead them on to a fuller knowledge of the nobility of Christ and the glory of a Christian Life.

\$2.00

PERSONALITY AND SCIENCE

by Lynn Harold Hough

The amazing fact of every scientific discovery is the observing mind of the scientist rather than the mechanical creation which results. In amplifying this thesis, Dr. Hough suggests that the "free-moving" mind is in itself the clue to art, morals, religion and the ultimate universe.

\$2.00

"Timely . . . Trenchant, too"

THE CHURCH IN POLITICS

by Stanley High

Editor, Christian Herald

Facing squarely current objections to political endeavor on the part of the church, Mr. High here contributes a brilliant apologia for such activity with clarity and effectiveness. He comes to grips with one of the liveliest issues of the day, taking a position which has never before been treated as a single subject for a book.

John Haynes Holmes says: "A refreshing book—an able, stirring and timely book. It smashes straight and sure at the shameless sham of the present-day attacks upon the Church for being in politics."

Boston Transcript says: "Timely . . . thorough and trenchant too. He believes the church has a duty to set moral evils and social wrongs right, and defends that view in brilliant fashion."

\$2.00

THINGS I KNOW IN RELIGION

by Joseph Fort Newton

Here are collected for the first time a group of Dr. Newton's most inspiring sermons, containing the substance of his preaching. In them the reader will find the challenging thought and eloquent phrases which have made him one of the foremost preachers of our time.

\$2.00

SAYINGS OF JESUS

by Benjamin W. Robinson

The historical background of Jesus' early life, the growth of his personality, and a crystal clear statement of his personal religion are presented here in a unique and striking manner. Here are Jesus' own sayings, illuminated by one of the great interpreters of the New Testament. "Gives perspective and comprehensiveness to the time and message of Jesus."—*Religious Book Club Bulletin*.

\$3.00

HARPER & BROTHERS ♦ Publishers ♦ New York

forces in the face of it, Dr. Kirk shows how Christianity in its true Protestant expression furnishes the redeeming corrective for "the blight of secularism, the shortsightedness of humanism, and the futility of a social gospel that discards religion."

The primary emphasis is on the centrality of Jesus Christ as the revelation of God, and what this means for the thinking and program of the Church. The place of the preacher is magnified as the interpreter of Christ and His message, especially as illustrated by the younger prophets who in their relation to contemporary life are "relentlessly critical, daringly adventurous and gloriously hopeful."

The Living Mind

By WARNER FITE

Dial Press. \$3.50.

HERE is a philosophy written in such a brilliant and lucid style that even the layman can get excited about it. The conflict of the idealist, who finds consciousness and the inner life the most real thing in the universe, with the Freudian and all others who would reduce everything to a dead materialism, gains in Professor Fite, of Princeton University, not only a masterful champion but one who is able to make the average reader understand what the battle is all about.

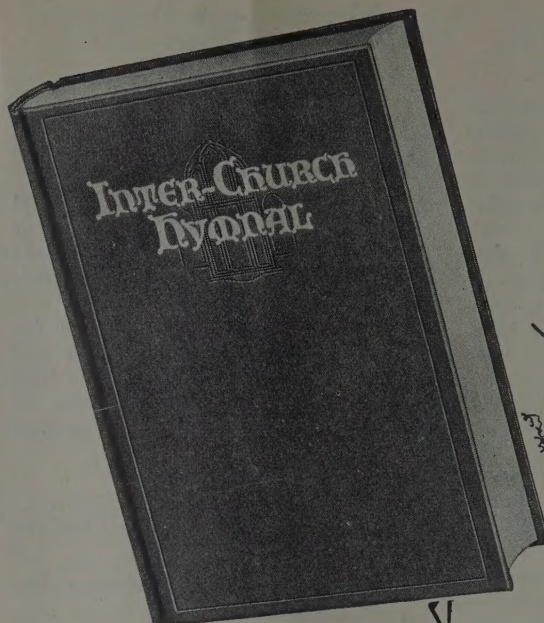
One suspects that Professor Fite, in his enthusiasm to defend the reality of the inner life against all outward encroachments of a scientific and machine age, has failed to do full justice to the pragmatists, especially John Dewey, who may not be as antithetical to Professor Fite's own views,—especially his emphasis on the critical intelligence and on freedom—as the latter supposes. Professor Fite's study, however, is like a fresh wind blowing through the stifling atmosphere of modern mechanistic philosophy.

Book of Worship

National Council of the Protestant Episcopal Church, New York. \$25.

TO MEET the need for a very simple yet adequate book of worship, suitable for use in school-houses, preaching missions and Sunday Schools and other places where large hymnals, psalters and orders of worship may not be available, the Joint Commission on Rural Work of the Episcopal Church has prepared this little inexpensive volume. It contains Morning and Evening Prayer, over twenty psalms, seventy-five hymns and a number of "notes" on the origin, history and teachings of the Church. Directions for participation in the services are printed in red and are easily followed.

The Book of Worship will be found useful to others than Episcopalians who desire, at least for certain occasions, a simple liturgical service.



Contains 475 musical numbers including a choice selection of new hymns. Bound in cloth for beauty and long service. Price per hundred, \$100.00 not prepaid.



No other Hymn

Book has ever been compiled on as comprehensive and authentic, yet as simple a plan as this:—research among thousands of Pastors, Churches and Organists.

VOICES SUPREME FAITH IN THE MUSICAL TASTE OF CHURCH PEOPLE

Inter-Church Hymnal re-establishes church music in proper relation to Worship and is a great inspiration to increased congregational singing. The result of a life-time of study by Mr. Frank A. Morgan, the compiler, prominently identified with musical activities for many years. His research and analysis of the musical programs of churches of all denominations revealed the hymns and tunes sung oftenest and repeated most and confirmed popular taste by the discovery that these hymns breathed the noblest Christian sentiments and are best musically.

The 650 Fellows and Associate Fellows of The American Guild of Organists selected and rated the tunes. The hymns appear in the order of their rating. Two thousand hymn tunes not included are indexed and rated for reference. The 475 selected hymns, all musically authentic and singable, are completely indexed for first lines and titles and for seasons and subjects.

Musical Editor, Katharine Howard Ward, organist of the First M. E. Church, Evanston. Rev. Albert W. Palmer, D. D., Editor-in-Chief of "Aids to Worship" section—a 100-page treasury of material for public and private devotions including calls to worship, confessions of faith, unison and responsive readings, service outlines, program material, litanies, meditations, prayers, etc. with extra-biblical material from the poets and other devotional writers.

Mail coupon today for sample copy.

You are assured prompt and courteous service in sending us your order

Biglow and Main, Inc.
HYMN BOOK PUBLISHERS SINCE 1867
5709 WEST LAKE STREET
CHICAGO

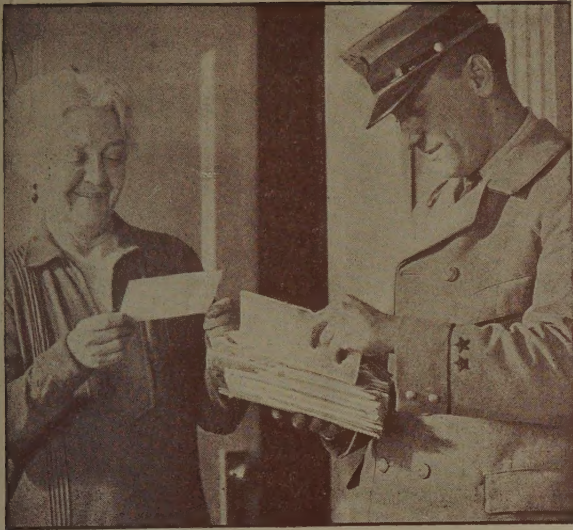
BIGLOW AND MAIN, Inc. Dept. F.C. 5709 W. Lake St., Chicago, Ill.
Please send me a returnable sample copy of Inter-Church Hymnal, the embodiment of Supreme Faith in the Musical Taste of the Churches.

Name.....

Address.....

City.....State.....

My Pastor's name is }
My Superintendent's name }



**You Aid a Great Work
at the Same Time that
You Receive as High as**

9%

BIBLE Annuity Bonds of the New York Bible Society pay you an absolutely dependable income—from 4% to 9% according to your age. They require no attention; rate cannot fluctuate; even if lost your income goes on. Every six months throughout your lifetime the postman brings you a check for the same fixed amount.

At the same time that you assure yourself a dependable income, you share in the great Christian work of distributing God's Word. For 121 years—since 1809—the New York Bible Society has been giving millions of Bibles, Testaments and Bible portions to those most in need of guidance and comfort.

Mail Coupon for FREE Booklet

An illustrated booklet giving full details of this "truly Christian Investment" and endorsements from satisfied bond holders and well known people, will be sent you on request. Send for your copy today.

NEW YORK BIBLE SOCIETY
5 East 48th Street, Dept. 58
New York City

Without obligation to me, kindly send me a copy of your free booklet "A Truly Christian Investment."



Name.....Age.....

Address.....

SO YOUTH MAY KNOW

New Viewpoints on Love and Sex

by Roy E. Dickerson

A book parents should read to help them guide their young men and women to a true philosophy of sex.

Many parents say it is "the most helpful book on the entire subject." It is modern, scientific, spiritual. Widely endorsed and recommended by mental and social hygiene authorities and by prominent religious educators. Already a best seller. Get your copy today.

At your bookseller,
Y.M.C.A. or send
\$2.00 direct to



ASSOCIATION PRESS

347 MADISON AVE., NEW YORK

Publishers of Books with Purpose



A Pageant of Haunting Beauty PROCESSION OF THE GODS

By **GAIUS GLENN ATKINS**

Out of the incomparable lore of all religions Gaius Glenn Atkins has given us an epic of human aspiration done in faultless and commanding prose. It is the story of all religions for all people—a clear, sound, historical account of their

rise, their intimate kinship with the soil, their gods, and their failures. In the pageantry of its pages Confucius walks with the gods of Egypt and Babylonia, Buddha with Jesus of Nazareth, Mohammed with the paler gods of the North. \$3.50.

A FAITH THAT WORKS

Canon E. S. Woods

The purpose of this book is to develop a form of belief for the modern man which will not only be compatible with his view of life but will motivate him to ethical action. An exceptional feature is the chapter, The Sermon on the Mount in 1929. \$2.00.

JOSEPHUS AND THE JEWS **F. J. Foakes Jackson**

For over thirty years Dr. Jackson's specialty has been the study of the early Church. He has ransacked non-canonical records for the most complete information and in Josephus he presents the culmination of his studies. \$3.00.

Quotable Poems on Jesus

THE MASTER OF MEN

Compiled by **THOMAS CURTIS CLARK**

The appeal of the Master of Men has never been limited to saints; the grandeur of his life has fascinated the poets of all time. Oscar Wilde is here with Robert Browning, Harry Kemp with Tennyson and Rosetti. "That one face" unites them all.

... Thomas Curtis Clark has assembled nearly 300 of the best poems about Jesus in a book as many-sided in its appeal as the life of the Galilean. \$2.00.

HANDS AROUND THE WORLD

Archer Wallace

Fraternity is the theme of this new book by the author of *Overcoming Handicaps, Stories of Grit, and Boys Who Made Good*. This book put into the hands of your boy or the boys of your church might change the whole course of their thinking. \$1.00.

PRAYERS FOR SPECIAL DAYS

G. B. F. Hallock

What pastor has not repeatedly felt the need of this handy pocket-size book of prayers covering not only special days in the church year but trying situations in his daily rounds? \$1.25.

WORD PICTURES IN THE NEW TESTAMENT

A. T. ROBERTSON

Church Management says: "Conservatism sufficient to attract the most conservative; scholarship sufficient to warrant the consideration of the most liberal. Both will find these volumes helpful, intriguing, inspiring."

Ready October Volume III—Acts
Already published Volume I—Matthew and Mark
Volume II—Luke
Each \$3.50.

GIRLS WHO MADE GOOD

Winifred and Frances Kirkland

Fifteen stories of the heroism and courage shown in the life of Florence Nightingale, Frances Willard, Lady Astor, Mary Slessor of Calabar and other women who achieved distinction through deeds of service. For girls, but a good story has no age limit. \$1.00.

THE BIBLE AND BUSINESS

Umphrey Lee

Against the superstition that the Bible can be used as a chart to safe investment, Umphrey Lee sets a sane, witty, and accurate study of the business principles of the Bible. \$1.50.

THE CHILD'S APPROACH TO RELIGION

H. W. Fox

"This book ought to come into every Christian home with the coming of a child!" declares the *International Journal of Religious Education*. A splendid gift for teachers and parents. \$1.00.

WHICH GOSPEL SHALL I PREACH?

B. H. Bruner

Mr. Bruner came out of the War with his mind divided. To him there was not one gospel for peace time and another for warfare. What he found as he faced his dilemma is revealed in this searching volume. \$2.00

CHILD LIFE AND RELIGION

Ilse Forest

A sane statement of what can and what cannot be done with the pre-school child. Contains a consideration of the whole problem and an especially valuable chapter on sex instruction. \$1.50.

FIFTEEN NOTABLE ADDITIONS TO THE ANVIL DOLLAR LIBRARY

REPRESENTATIVE MEN OF THE BIBLE—3 Volumes....George Mathewson
THE PARALLEL NEW TESTAMENT.....James Moffatt
LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC....Reinhold Niebuhr
THE MEN WHOM JESUS MADE.....W. Mackintosh Mackay
FUNERAL SERMONS AND OUTLINES.....William E. Ketcham
THE MIND OF THE MASTER.....Ian MacLaren
WITH MERCY AND WITH JUDGMENT.....Alexander Whyte
THE ROAD TO FAITH.....Winifred Kirkland
MANY MANSIONS.....John MacNeill
CONTRARY WINDS.....William M. Taylor
DAVID, KING OF ISRAEL.....William M. Taylor
THE CHURCHES OF THE NEW TESTAMENT.....George W. McDaniel
THE CASE FOR PROHIBITION.....Clarence True Wilson

HOMELY HOMILIES

W. T. Gunn

Five minute sermons by the Moderator of the United Church of Canada. They will serve either as illustrations or sermons to children. \$1.50.

TIGERS' TEETH

Stuart Robertson

A new and distinguished volume of children's sermons by the author of *Balanced Burdens*. \$2.00.



RICHARD R. SMITH, INC.

12 East 41st Street, New York City



SELECT PRINTING CO.
NEW YORK